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THE PHILOSOPHY AND PRACTICE OF PEACE EDUCATION

PAUL M. PEASE

B.A., DePauw University, 1935

THESIS

Submitted in the

Department of Religious Education

in partial fulfillment of the

requirements for the Degree of

Master of Arts

in the Pacific School of Religion

1940

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A day will come when the only battlefield will be the market opening to commerce and the mind opening to new ideas. A day will come when bullets and bombshells will be replaced by ballots, by the universal suffrage of nations, by the venerable arbitration of a great sovereign senate, which will be to Europe what the Parliment is to England, what the Diet is to Germany, what the Legislative Assembly is to France. A day will come when a cannon will be exhibited in public museums, just as an instrument of torture is now, and people will be amazed that such a thing could ever have been. A day will come when the two immense groups, The United States of America and the United States of Europe, will be seen standing in the presence of each other, extending the hand of fellowship across the ocean, exchanging their produce, their commerce, their industry, their arts, their genius, clearing the earth, peopling the deserts, improving creation under the eye of the Creator, and uniting, for the good of all, these two irresistible and infinite powers, the fraternity of men and the power of God. Nor is it necessary that four hundred years should pass away for that day to come. We live in a rapid period, in the most impetuous current of events and ideas which has ever borne humanity along; and at the period in which we live a year suffices to do the work of a century.

—Victor Hugo
Peace Congress at Paris
August 22, 1849 [1]

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[1]Benjamin Trueblood, The Development of the Peace Idea, Plimpton Press, Norwood, Mass., 1932. PP. 234, p. 170-171.

FORWARD

Realizing that Peace Education is a continuous endeavor one can only partially formulate a procedure which trends toward peace may follow. The aims of the first two chapters are to give a historical and philosophical background for Peace Education which is discussed in the third chapter. The aim of the thesis is not to provide a final way toward peace, but to plan and combine as much knowledge of the field as possible into a unit for the teaching of a way of peace.

The Organizations for Peace in America have cooperated in sending much source material. All of the material, excepting that which was returned, will be found in the Holbrook Library of the Pacific School of Religion, Berkeley, California.

TABLE OF CONTENTS

Page

FORWARD..... i

Chapter

I. SURVEYING TRENDS OF PEACE..... 1

Introduction
Ancient Era
Medieval Era
Modern Era

II. THE PHILOSOPHY OF PEACE..... 17

Introduction
Reasons for Peace
Religious
Moral-Humane
Political
Economic
Summary

III. THE PRACTICE OF PEACE EDUCATION..... 65

Introduction
The Task and Aims of Peace Education
Teaching and its Methods in Peace Education
Techniques of Peace Education
Graded Materials of Peace Education
Children
Youth
Adult

IV. APPENDIX..... 171

V. BIBLIOGRAPHY..... 179

FOREWARD..... 1

Chapter

I. SURVEYING TRENDS OF PEACE..... 3

Introduction
Ancient Era
Medieval Era
Modern Era

II. THE PHILOSOPHY OF PEACE..... 17

Introduction
Reasons for Peace
Religious
Moral-Humane
Political
Economic
Summary

III. THE PRACTICE OF PEACE EDUCATION..... 65

Introduction
The Task and Aims of Peace Education
Teaching and its Methods in Peace Education
Techniques of Peace Education
Graded Materials of Peace Education
Children
Youth
Adult

IV. APPENDIX..... 171

V. BIBLIOGRAPHY..... 179

CHAPTER I

SURVEYING TRENDS OF PEACE

A. Introduction

Today a World of Peaceful Living is beyond the reach of human hopes which aim to enfold the world in love and peace. Man seems helpless in his attempt to substitute practical ideals of happy community life for the clan warfare of the past. In our present "rapid current of life", as Victor Hugo would say, man is caught in a whirlpool of political, economic, social, and religious change. He naturally wishes to revert to the past and use the principles of some particular age which seems to justify his present position in life. However, you and I are living today in a world which is almost a complete "blackout", with but a dim ray of hope which one only finds as dawn after rest from a troubled world. This dim ray of hope will gradually become a beam of light whenever we attempt to understand the past, take the best of the present and build toward the future with the whole of our mental, spiritual, and physical abilities.

B. The Ancient Era

In ancient times man had to gain his own food and independence by the use of force. This mode of living was his only choice. His only "controlling principle which determined peace and war was that

'relationship' of family or race".[2] The only unity which existed among the early peoples of this period was the belief in a national god or gods for protection.[3] However, this unity was always questionable because of disputes between families, clans, and tribes.

In this era we find the earliest origins of the Hebrew nations. They, at first, felt this kinship between families, clans, and tribes. Later, however, they found themselves searching for the "one true and Living God",[4] who undoubtedly brought them to a higher plane of social relationships. Even with this concept of God they were never able to realize the oneness of humanity. It is true that the great prophets, Isaiah, Micah, Ezekiel, and Zechariah, taught the oneness of human brotherhood, but their efforts bore fruit in a late period.

Running parallel to the period of the great prophets of the Hebrew nation are the cultures and political organizations of Greece and Rome.

> The "history" of both countries, "records struggle after struggle; tribe against tribe; dynasty against dynasty; republic against republic; nation against nation; and empire against empire."[5]

This characterizes the early history of both nations. However, some time during the seventh century B. C. the Grecian Amphictyonic Council[6] was formed for the purpose of arbitrating differences between families.

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[2] Ibid., p. 2. [3] Ibid., p. 7.

[4] John 17:3 and Luke 38. (K.J.V.)

[5] Lord Davies, The Problem of the 20th Century, (London: Ernest Benn, Ltd.), 2nd ed. 1934, p.58.

[6] Trueblood, op. cit., p. 8.

Differences between nations were not to be settled by this method of the roundtable. The Amphictyonic Confederacy centered about the religious functions of the gods at Delphi and naturally the pledge of condfederacy would be bound by an oath to the presiding god. The Oath is as follows:

> I will never destroy a city within the Amphictyonic Confederacy, nor drive its inhabitants from the running stream, either in war or peace: if any one violates this oath, I will take up arms against him, and utterly destroy his cities to the ground: if any one sacrilegiously plunders the treasures of Apollo or is privy to such impiety or shall form any design against whatever is contained in his Temple, I will with all my faculties, feet, hands, and voice, avenge the god.[7]

Even though this is a step toward arbitration of differences of opinion between groups this oath only pertained to the cities concerned and not the neighbors about them. Any party in the Amphictyonic Confederacy might attack any of its neighbors.

In 477 B.C. a confederacy was formed at Delos which compared in some ways to the Amphictyonic Confederacy, but was international in scope. This confederacy included the Hellenic cities of Asia Minor, many Aegean Islands, and cities on the shores of Thrace and Propontis.[8] The unique idea of this confederacy was its navy which was a co-operative organization. Men, ships, foodstuffs, and money were furnished by all of the participants. The navy was the international police until the ship building center, Athens, monopolized the power of this navy for her own ends.

In the fifth, fourth, and third centuries B.C., Greece, through her philosophers Socrates, Plato, Democratus, Diogenes, and

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[7]Davies, op. cit., p. 61. [8]Ibid., p. 62.

others,[9] developed a selfish idea of peace. She had a larger conception of humanity and felt the need of peace, but it was a pleasurable picture rather than an ethical idea. She felt that the World is my Country . This is selfish in itself, but still a trend toward peace.

Rome copied her idea of political control from the Grecian organizations used for arbitration. The Pax Romana existed for one and only one reason and that was to preserve the empire. Internally she was able to maintain peace by use of the arbitration as she had the necessary power to subdue the usual uprising. However, even wishing to settle her own disputes quietly and peacefully, she would never arbitrate with other nations. Instead, she would absorb them into her empire if they became antagonistic toward her.[10] Even though the Pax Romana existed for a selfish reason, it did instill in the minds of people the idea that differences could be settled peacefully. As this was practiced over a long period of time, as with the Romans, the habit of settling disputes became further entrenched in the civilized world.

During the life of the Pax Romana, Jesus of Nazareth began teaching a new philosophy of spiritual and physical living. He ushered in an age which graduated "from a realm of precepts to a realm of ideals".[11] The ideal of love for all mankind which Jesus found intrinsic in his relationship with God, he felt, should be found in

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[9] Trueblood, op. cit., p. 6. [10] Ibid., p. 8.

[11] W. H. P. Faunce, Religion and War, (New York: Abingdon Press, 1918), p. 41.

every personality. This ideal involved self-sacrifice not, however, as the heathen who "had understood self-sacrifice for the family or at the command of the state", but as "self-sacrifice for the ideal of a universal commonwealth".[12] In ancient time this teaching of Jesus was revolutionary; it was dangerous, as Rome was ever on the watch for a conspirator against the status quo. Jesus' emphasis, then, was upon the value of the person and not his position in life as: soldier, merchant, or philosopher. This probably accounts for the seemingly contradictory passages in the Synoptics, whenever they are taken from their historic setting, e.g., "Do not think I come to bring peace to the earth. I have not come to bring peace, but a sword" (Matt. 10:34) vs "Blessed are the peacemakers for they shall be called God's sons" (Matt. 5:9). T. S. K. Scott-Craig[13] remarks that the former statement is in harmony with the latter whenever we understand that the next verse applies this to family life and not to national life. Surely there will be differences in opinion in some families when one member is a Christian and the other member Non-Christian. Jesus did not state that force or fighting would be the result, he simply illustrated a situation of his teaching to and in a troubled world with the commonest imaginative tools at hand. He was attacking non-violently the "products of Roman Imperialism, war, slavery, infanticide, the gladitorial shows",[14] and many other evils

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[12]G. H. Perris, A Short History of War and Peace, (New York: Holt and Co., 1911), p. 58.

[13]T. S. K. Scott-Craig, Christian Attitudes to War and Peace, (New York: Scribners, 1938), p. 40.

[14]Perris, op. cit., p. 62.

which accompanied or were the result of this imperialism. The World had a new challenge thrust in its face when Jesus formulated his ideal of human brotherhood based on Love.

This challenge of Jesus continued to exert its influence in the first three centuries following the crucifixion. When Christianity was recognized by Constantine as a state religion, the Christian, who supposedly believed in the brotherhood of mankind, fought by the side of the non-christian man. Thus the ideal of the brotherhood of man gradually faded for a period of almost 1200 years, a period in which "holy Wars" were fought.

C. The Mediaeval Era

The mediaeval era, beginning about 476 A. D., was a continuation of the closing century of the Ancient Era. The peace taught by the Christian, nevertheless, permeated the centuries which followed. The Roman Church was established and, even though functioning in a secular world, the influence of the pope and bishops was felt in the arbitrating of disputes between kings and feudal lords. The church further denounced wars between nations or feudal lords and duels which were fought between persons. Even though the church was selfish and embedded in the political structure of the mediaeval period, it acted as leaven.[15] Gradually the ideal of peace and the brotherhood of mankind penetrated the thinking of the people, particularly that of those who had the advantage of mediaeval education. The formulation of plans for world peace began to rise out of the

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[15]Trueblood, op. cit., p. 13.

leavening process in the 13th century through two men: Dante in his De Monarchia would have founded a "world-empire organization of peace", and Pierre Du Bois, a student of Thomas Aquinas, whose similar plan came prior to Dante's. Both Dante and Du Bois,

> would have had a congress of princes institute a permanent tribunal of arbitration, composed of chosen judges, from whom six should be selected to try a case.[16]

These two formulated their plans of world arbitration 600 years before the first Hague Conference in 1899 which seriously considered an organization for world arbitration.[17]

Thus we find that in the Mediaeval Era very little was actually done by which a constructive peace might be attained. The years from 1300 to 1500 were of little significance. No major peace trend arose in the social and political living of that period. We can say that the importance of the Mediaeval Era lies in the fact that the church did, even though casually indulging in secular life, teach and maintain the Christian ideal of Love and the Brotherhood of Man.

D. The Modern Era

Developments in the peace movement began to arise and multiply after the dawn of the Modern Era. At the beginning of this era, which was about 1500, the progress was slow, but in the advent of the 17th century, a stream of constructive plans for world peace began to take form in literature, religion, and political life. This stream

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[16]Lucia A. Mead, Law or War, (New York: Doubleday, Doran, and Co., 1928), p. 2.

[17]Ibid., p. 3.

has become, in our present age, so wide and swift that we hardly know which branch of the "peace river" we are to follow in formulating our idea of world peace.

The first interest in peace of this era was expressed in 1620 when Gudelinus wrote in his De jure pacis commentarius that peace is "tranqil freedom, contrary to war of which it constitutes the end and the destruction."[18] In approximately the same period, Henry IV of France promulgated his plan which was called the "Great Design". His plan consisted of the formation of a federation of the European States. This federation would deliberate on the international problems at hand and would enforce its conclusions by the establishment of an international army which would be a policing power. Even though this seemed to be a noble idea, it appears that Henry's motive was to crush the House of Hapsburg so that France might live in peace. If this plan had gone through undoubtedly the hope of world peace would have grown much dimmer even in this particular century.[19] His proposed method of obtaining peace was constructive but his purpose was thoroughly destructive.

In 1625 Hugo Grotius published On the Rights of War and Peace, which is said to be the source of international law. Having Henry IV. as a patron, Grotius knew the political intrigue of his time. He was thoroughly acquainted with European affairs in general. His thesis:

> denounced in unmeasured terms the facility with which professedly Christian princes went to war, declaring their conduct

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[18] Encyclopedia Britannica, "Peace", 14th ed., 1929, vol. 17, p. 412.

[19] Trueblood, op. cit., p. 16.

> to be a disgrace even to the barbarians. He pleaded in a noble Christian spirit for the use of arbitration.[20]

According to Benjamin F. Trueblood, Grotius' work had an immense effect in Europe. "It was as if the suffering spirit of the entire continent had dictated his words." However, he states further that Gustavus Adolphus slept with a copy of it under his pillow while campaigning.[21] A desire for peace, but Adolphus found himself in a situation which demanded his course of action.

About the middle of the 17th century there emerged, without a doubt, the most influential figure of peace trends in the Modern Era. This man was George Fox. In his preaching, which began about 1647, George Fox

> revived the early Christian position, feebly uttered before his time by the Mennonites and the Moravians, that the spirit and teachings of Jesus leave no place whatever for war and the spirit out of which it springs.[22]

His judgments were primarily based upon the teachings of the New Testament as he did not have a theological or educational background. According to Rufus M. Jones,

> George Fox gives us no clue by which we can trace the origin and development of his own position toward war. His outlook and attitude are in every particular similar to the outlook and attitude of these predecessors, (Erasmus, Jacob Boehme, and others), but he never quotes them and he supplies no positive evidence of direct correspondence with them. The influences which shaped his mind in this direction were almost certainly subconscious influences, though his constant absorption with the New Testament was without question one of the leading forces that set his thought into antagonism with war. His earliest positive reaction is the famous response which Fox made while in Derby jail to the Commissioners who proposed to make him the captain of a troop of soldiers in the Commonwealth Army. 'I told them', he says, 'that I lived in the virtue of that life and power that takes away the occasion of all wars'....'I was come into the covenant of peace

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[20] Ibid., p. 17. [21] Ibid., p. 17. [22] Ibid., p. 18.

> which was before wars and strifes were.' It was a remarkable position for a young man to take and it was oddly enough expressed. The 'covenant of peace' into which he had come was almost certainly in his mind and life of the Spirit. He felt that he was raised to the nature and type of the new Adam and was forever done with the ways of the Adam who fell, and it seemed to him that the new and higher life entailed a spirit and method of life which were essentially Christlike. It is a way of life that practices love and forbearance. It seeks to give rather than to get. It conquers by grace and gentleness. It prefers to suffer injustice than in the slightest degree to do it. It wins and triumphs by sacrifice and self-giving. It spreads abroad an atmosphere of trust and confidence and proposes to prepare the way for a new world by creation of a new spirit - which is essentially the spirit of the Cross. If everyone lived thus, there would be 'no occasion of war' but a 'covenant of Peace'[23]

This statement shows adequately the importance of George Fox's living idea of peace, an idea of peace that is continuous. The work that is carried on by the Quakers today in areas of need is a testimony that it is living.

Following the peace move of George Fox we find that William Penn, in 1682, founded a colony which was based upon the Quaker ideal of Christian Love and human brotherhood. This colonial project was known as Penn's "Holy Experiment". After receiving the grant from the King of England, Pem began to form a colony which hoped to become a Christian Brotherhood. Even King Charles stated to Penn after he had presented his plan of colonization:

> I have no idea of any security against those cannibals but in a regiment of good soldiers with their muskets and bayonets. [24]

The colony was set up in America and it maintained the following characteristics: The sword was banished[25] and "a commonwealth of love,

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[23] L. P. Jacks, ed, The Faiths, Art. "The Faith and Practice of the Quakers", by Rufus M. Jones, (New York: George Doran & Co.),pp. 104-106.

[24] Trueblood, op. cit., p. 45. [25] Ibid., p. 40.

justice, liberty, equal rights, and peace"[26] was established. These characteristics were so well grounded that during the war of the next century, 1755-59, we find that there were no soldiers in the Commonwealth and the police were unarmed, religious tolerance continued, industrial and intellectual education were carried on, the courts were civil boards of arbitration, and that capital punishment was only for murder and treason (Very few cases which involved the use of capital punishment).[27] According to this, it seems that Penn's "Holy Experiment" was to some degree successful in its developing a Christian Brotherhood. Later, however, the whole plan was absorbed by the expansion movement in the growth of the American government. In this absorption Penn's "Holy Experiment" crumbled and fell in line with the enthusiasm of the oncoming individualistic age.

To add to the contributions of the 17th century we find that philosophers, Locke, Liebnitz, and Montesquieu were seriously considering the problem of peace.[28]

Very little was contributed to the peace trend in the beginning of the 18th century. The emphasis was upon some of the trends of the 17th century. International law was further developed by Pufendorf, Vattel, and others.[29] Plans similar to those of Henry IV. and Penn were carried on in 1713 by Abbe de St. Pierre and Rousseau in France. Concerning St. Pierre's peace plan of Europe, Frederic the Great wrote to Voltaire, "The thing is most practicable, for its success all that is lacking is the consent of Europe and a few trifles."[30] Again we see

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[26] Ibid., p. 43. [27] Ibid., pp. 48-51 [28] Ibid., p. 21

[29] Ibid., p. 20. [30] Davies, op. cit., p. 79.

that the plan might have been carried out for the development of international peace, but still the sacrifice was too great on the part of the states to gain a peaceful world.

Late in the century, 1789, Jeremy Bentham of England introduced a plan for peace which had greater prospects than any suggested heretofore. He suggested that there be a reduction and fixation of military forces in each country, that all colonial dependencies be emancipated, that there be established an International Court of Judicature, and that a common legislative body convene to formulate the necessary international laws.[31] Regardless of the merits of the plan nothing was done to place it in effect. Kant, in the same year, published his treatise on peace: "Perpetual Peace", in which he wished to establish a world federation, an international state.[33] The significance of this suggestion by Kant indicates that those who were educated in this period were seriously interested in the problem of peace. Kant, when he received the happy news that the "Declaration of the Rights of Man" was adopted by the French Assembly, "ran across the university campus at Königsberg, a thing which he had never been known to do before."[33] Undoubtedly this was good news to him, as it seemed to pave the way for possibilities of peaceful trends in his century. In all probablity Kant, Pierre, Bentham, and Rousseau had much influence, through their writings, upon the action taken by the French Assembly on May 14, 1790. The Assembly took a unique step in world affairs when it voted the

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[31] Encyclopedia Britannica, op. cit., p. 413.

[32] Trueblood, op. cit., p. 79.

[33] Ibid., p. 23.

abolition of war[34] on the above mentioned date. Its hopes were too great, for in less than ten years France was in the Napoleonic wars.

The 18th century introduces us to the peace movement in America. Of course, William Penn in 1682 gave us a glimpse of the American Frontier, but in the closing years of this century we become conscious of the fact that there were two definite peace trends developing: The emergence of arbitration as a method for the settling of international disputes, and the development of organizations for the mission of peace in the world. We find that George Washington in 1785 urged the use of arbitration for the settlement of international conflicts. In 1794 he sent Chief Justice John Jay to be arbitrator in the conflict between France, England, and some interested powers in America. The result was the Treaty of 1794. The American public was not in favor of this move on the part of their government, because in the same year in Boston, John Jay was burned in effigy.[35] Disregarding the attitude of his public, President Madison, in 1812, did all within his power to avert war, but was not successful. However, when the Treaty of Ghent was signed in 1817 its requirements for settlement were completed by a board of arbitration. Both England and America shared in the making of this Treaty, and as a result a lasting peace has been maintained between both nations.

Later settlements by arbitration were: the dispute between Argentia and Chile which was preceded by priests of both countries

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[34]Ibid., p. 23.

[35]Lucia A. Mead, Swords and Plowshares, (New York: Putnam's Sons, 1912), p. 191.

travelling the lengths of their respective nations preaching peace. Eventually, the problems involved in settlement were presented to King Edward of England who made possible through arbitration the signing of the peace pact in 1903. In the same year the people of both countries bound themselves together in a common brotherhood by taking the following pledge at the foot of the "Christ of the Andes":

> "Sooner shall these mountains crumble into dust than Argentines Chileans break peace to which they have pledged themselves at the feet of Christ the Redeemer."[36]

John Hay's settlement of the Boxer difficulties; the Congress of Armament Limitations of 1910; and hundreds of other national and international conflicts.[37]

The second development of peace trends, that of organizations for peace education, began really with Wm. Penn and his "Holy Experiment" in America's 17th century. Not until 1815 do we find a formal organization for the teaching of peace to the public. This was almost 175 years after William Penn. In this year, a peace society was formed in New York City. Later, others followed in Ohio, Massachusetts, Maine, Rhode Island, Vermont, North Carolina, Pennsylvania, Conneticut, New Hampshire, and Georgia. In 1828 William Ladd formed the first national peace organization called the American Peace Society.[38]

Since this early period, the peace organizations of the United

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[36] Ibid., p. 196.

[37] 540 arbitration treaties between nations had been made prior to 1904. Mead, Law or War, p. 173.

[38] Florence B. Boeckel, "Efforts of the Founders of the United States and its Leaders to Abolish War" (National Council for Prevention of War, Washington, D.C., 1930)

States have multiplied into some 45 different suggested procedures toward peaceful living.[39] All of the organizations are striving for the same ends but the means of this attainment differs. Harry Emerson Fosdick states concerning the American peace organization:

> The peace movement in America is sadly broken up into sects and denominations, each emphasizing a specialty and tempted to regard the others as heretical.[40]

No doubt there is a need for closer co-operation among the organizations in their work. No doubt they would save much overhead expense by a central organization. On the other hand, we are living in a democracy which grants the right of freedom and belief. If this right is not exercised with regard to the peace movement then the peace organizations become a tool to be used by powerful factions and not tools for creative work. Between the organizations are unifying bonds. The National Peace Conference has within it 37 representatives of various peace organizations. The National Committee on the Cause and Cure of War has eleven member organizations represented. By these two major unifying forces we can see that a cooperative spirit exists between the present day peace organizations. Our hopes, however, must not be too high due to the varied attitudes arising from the present World War by the isolationist on one hand and the internationalist on the other. Both are sincerely searching for peace, even though their methods differ. Eventually these two groups will transcend their methods toward peace and will be

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[39]See the Directory of the National Peace Conference and added materials, Appendix I.

[40]"Five Sectors of the Peace Movement",(U. S. Printing Office, Washington, 1937), p. 3.

a unity in their goal, that of peace. Thus further co-operation of the peace organizations will be continued.

CHAPTER II

THE PHILOSOPHY OF PEACE

A. Introduction

Today in America, men are being trained for military service. This training is taking place in the regular army, the reserves, through the Civil Aeronautic Authority, and in the Reserve Officers Training Corps of the colleges. The major colleges of the Pacific Coast maintain the Reserve Officers Training Corps. This question arises in connection with this observation: What is the world end toward which those college boys are carrying on their military activities. Perhaps General Pershing was demonstrating a very keen insight concerning human nature when he said in 1920:

> The world does not seem to learn from experience. It would appear that the lessons of the last six years should be enough to convince everybody of the danger of nations striding up and down the earth armed to the teeth.[1]

If human nature is such that experience means nothing, then our efforts are in vain, as far as the attainment of a peaceful world is concerned. We should continue drilling boys to be shot; we should gain as much economic goods as possible for our own ends; we should discard the Brotherhood of Man as Jesus taught; we should inflict all the suffering possible upon human-kind; we should foster a political system which

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[1]Henry A. Atkinson, Prelude to Peace, (New York: Harper and Brothers, 1937), p. i.

encourages distrust, hypocrisy, and anarchy if man is bound by "war and the rumors of war".

However this is only one view of the total picture. On this Pacific coast there are tendencies toward peace. Some are the peace organizations and others are inspirational elements which encourage active peace work. In viewing the Pacific for the first time, a person senses a feeling of peace within himself. This was true of Balboa in 1513 as he stood on the summit of the mountains at the Isthmus of Darien[2] and looked westward seeing the vast, calm body of water, which he called "Pacific" meaning "peace". Peace as a world end encourages exercise for physical development; sponsors a fairly planned economy; urges Jesus' Brotherhood of Man practiced; relieves all possible human suffering; and hopes for a political system which is universal in scope.

Every man is presented with the same world ends, war or peace. His choice between the two goals is entirely up to his best judgment, and his contribution toward the building of the world will be relative to his choice of ends. In our present thinking we want to consider peace and its contribution to mankind.

We realize in this study that we are living in a world which has fostered war and the evils of war in peace time. We cannot change this world in a day, week, or year. It will take many years of creative peace work to reach universal peace. The greatest obstacle to conquer is selfishness which encourages greed and national pride. However, through our continuous endeavors we can attain a peace which is universal.

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[2]"Pacific Ocean", Encyclopedia Americana, (New York: Americana Corp., 1938), Vol. 21, p. 89.

> The history of the human race is largely a history of the effort to reconcile selfishness with gregariousness. The elimination of the war system is the final and most difficult phase of this age long effort.[3]

Men are learning to live in closer association. The telephone, radio, wireless, automobile, train, airplane, and the modes of communication and transportation which the future holds bring all areas of life within personal relationships. These conditions leave less and less room for selfishness.

B. Reasons for Peace

Basic to any philosophy are the principles upon which it is constructed. In a philosophy of peace, there are four outstanding principles, or reasons for peace. They are: The religious reason, which interprets man's action from the teachings of Christ. The Christian point of view is essential to our whole problem, since we are living in its tradition. The place of the individual and the church are formulated so that they too may follow the Spirit of Peace and Love which is essentially Christian. The Moral-Humane reason is concerned with the "oughtness" of any given situation and in the waste which, in this case, results from war and the preparation for war. The Political reason considers the problem of the state and its rightful claims upon its citizens. It also aims to find to what extent Christian principles influence the governing of the national state of today or of a future international state. Lastly, the Economic reason endeavors to understand the economic policies of the nations of the

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[3]John F. Dulles, War, Peace, and Change, (New York: Harper Bros., 1939), p. 8.

world so adjustments may be made in which selfish motives may be further eliminated, thus tending toward international peace. Each of these reasons we will consider carefully.

1. The Religious Reason

Our first consideration is that of the teaching of Jesus and his position about war and peace. In some of his teaching there seems to be the indication of his approval of bearing arms. The passages are: (a) Mark 13:7, "And when ye hear of wars and rumours of wars be not troubled; these things must needs come to pass." Undoubtedly, living at that time, a person could hear of the oncoming wars, but Jesus did not state that the wars would continue forever. (b) "Think not that I came to send peace on the earth: I came not to send peace but a sword."[4] This does not refer to nation against nation or actual fighting between individuals. It is as T. S. K. Scott-Craig states: Because of the teaching of love, families would be divided, as, for example, a Christian mother against an unchristian son or daughter.[5] (c) In Luke 22:36, Jesus suggests that his followers sell their clothing and buy swords. Kirby Page, in the following passage, seems to feel that this statement of Jesus concerning the sword did not mean the sanction of war.

> It was the last evening of Jesus' life--the hour of sharp crisis, both for him and for his disciples. At an earlier day in Galilee, he had sent them out on a gracious mission, without purse, or wallet, or shoes, and yet they had lacked nothing, for they found friends to supply all their needs. The case was soon to be greatly changed. He himself was about to be reckoned with transgressors, and surely his disciples would have to encounter bitter opposition. They must therefore be prepared, must be armed, must have "swords". Were there

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[4]Matthew 10:34.

[5]*op. cit.*, p. 42.

> the slightest doubt regarding the correctness of this interpretation, it would be entirely dispelled by the sequel, for the disciples, promptly misunderstanding Jesus' reference to a sword, reminded him that they had two, and he replied, "It is enough" (or according to Moffatt's translation, "Enough! Enough!"). But, obviously, two swords were not enough to defend his life from his strong and determined foes; two swords were not enough for war. They were, however, enough, and even one was enough, to convey his thought of being prepared for all the stress that was approaching. Professor Hastings Rashdall says: "More probably the words were 'a piece of ironical foreboding' which the disciples took literally. The 'it is enough' will mean then, 'Drop that idea: my words were not meant seriously.'[6]

Jesus, in his speaking, according to this, did not sanction war or use of the sword, but was using the word "sword" in his teaching terminology. Jesus too used military figures in his stories. Two outstanding examples of these are:

> Luke 14:31: What king, as he goeth to encounter another king in war, will not sit down and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand.
>
> Luke 11:21-22: When the strong man fully armed guardeth his own court, his goods are in peace: but when a stronger than he shall come upon him and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils.

According to William E. Wilson[7], Jesus was showing by the use of his own language, the power of overcoming evil by love and non-violence. Jesus went even further and commended the faith of a military officer (Luke 8:9; Matthew 8:10). To the militaristic person, this attitude would seemingly be in his favor, but on the other hand, we must realize that Jesus was interested in the person of this soldier and not his military connections.[8]

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[6]Sherwood Eddy and Kirby Page, What Shall We Do About War ("World Problem Series, No. 20";New York: Eddy and Page, 1939), pp. 72-73.

[7]William E. Wilson, Christ and War, (London: James Clarke and Co., 1913), p. 19.

[8]Scott-Craig, op. cit., p. 44.

Thus far, we have given a few of those passages in the New Testament which might have been interpreted as arguments for the use of force. Jesus' emphasis was not on the use of force in his life philosophy; continually he taught the way of his Father, a way of Love.

> Matthew 7:12: "All things whatsoever ye would that men should do unto you, even so do ye also unto them."
> Matthew 5:44: "Love your enemies."
> Matthew 5:9: "Blessed are the peacemakers."
> Matthew 26:52: "All they that take the sword shall perish with the sword."
> John 18:36: "My kingdom is not of this world, then would my servants fight."
> Matthew 5:39: "Resist not evil."
> Luke 10:27: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

An interesting modern parallel to Luke 10:27 is found in the writings of George Catlin who was a great friend of the American Indian. In 1868 he published his Last Rambles which is a defense of his position against critics of his age. He states:

> Have I any apology to make for loving the Indians? The Indians have always loved me and why should I not love the Indians?
> I love the people who have always made me welcome to the best they had. I love a people who are honest without laws, who have no jails and no poorhouses. I love a people who keep the commandments without ever having read them or heard them preached from the pulpit. I love a people who never swear, who never take the name of God in vain. I love a people who 'love their neighbors as they love themselves'...I love a people who have never raised a hand against me, or stolen my property, where there was no law to punish for either. I love a people who never have fought a battle with white man except on their own ground. I love and don't fear mankind where God has made and left them, for they are children. I love a people who live and keep what is their own without locks and keys. I love a people who don't live for the love of money.[9]

If Jesus' statements concerning a way of peace are an indictment of his

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[9]Daniel S. Robinson, Political Ethics, (New York: Thomas Y. Crowell Co., 1935), pp. 277-278.

day surely this statement of George Catlin is a terrific indictment of our modern age.

The Synoptics strongly stress the peace ideal in Jesus' teachings. It is probably the peace ideal which raised the question concerning Jesus' lineage:[10] "How can the scribes say the Christ is David's son?" (Mark 12:35). In David's household we find time after time that force was used for the building of his kingdom. In contrast, Jesus used the way of love and peace in the building of his kingdom. No wonder this question was asked concerning the scribes' claim. Again we find that Jesus did not meddle into the political problems of his day:

> Jesus was born into a ferment of discontent with political subjection and economic inequality. On the one hand was the new and glorious Empire, holding the known world in one community of culture and defending it by military force--the might of legions. On the other hand, in Palestine at least, were visionaries and insurrectionists, who spoke of judgment and a new world order, and who were not unwilling to seize the sword to bring it in. From both Jesus separated himself.[11]

Sherwood Eddy states a similar point of view concerning Jesus' political attitude:

> From his third temptation to the cross of Calvary his life and teaching are the absolute antithesis of the spirit and example of the militaristic zealots about him.
>
> In his cross the whole life and teaching of Jesus are focused and, according to the belief of his followers, the nature of God is revealed. Jesus bids his followers: "Love your enemies(...)that ye may be sons of your Father in heaven!" Evil is to be overcome by good. Jesus believes that life may be lived, not as on a savage battlefield, but in a human family or brotherhood. In the history reaches its climax. Here we stand at the crossroads, at the parting of the ways. No man can serve two masters. He must make his choice, between these two ways of life: the materialistic or the spiritual, the way of violence or of reason, between hate and love, between war and peace.[12]

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[10] Scott-Craig, op. cit., p. 48 [11] Ibid., p. 45.

[12] Page and Eddy, op. cit., pp. 20-21.

From these few evidences, it seems the conclusions of Jesus' teaching is that peace could be attained by the establishment of the Brotherhood of Man. He was hopeful His Kingdom of Love might be founded. Henry K. Booth states in his The Great Galilean Returns:[13]

> Surrounded by the resistless might of Imperial Rome, He dared to believe that His Kingdom of love should some day conquer; and that in the long run, right would supplant might, and love overcome hate. He told men that His cross should be a mightier force than the Roman eagles, and that the Roman Mars should some day bow before the power of His peace.

Even though we are convinced in our own minds that Jesus' teachings direct us toward a peaceful world, we must not feel that we have definite rules by which to live. The opposite is true, but we do have an ultimate goal presented in His teachings. T. S. K. Scott-Craig states:

> The Gospels must be regarded as expressing the ultimate ground and final goal of life rather than as directions for the conduct of Christians as a whole in the present, either among themselves or in relation to non-christians.[14]

In the building of the Kingdom of God, what will be the position of the Christian? The Christian is the central figure in the development of a peaceful world. Man Christianized is the first step in solving the problem of force. He is the nucleus from which peace, love, and brotherhood will radiate. The Christian in the past has maintained the standard of peace in his world, even though he has lost his life in many instances:

> There is a mass of evidence from many sources, and including the greatest Fathers of the second and third centuries, that Christians....refused military service not only because it involved oaths

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[13]Atkinson, op. cit., p. 86-87.

[14]Scott-Craig, op. cit., p. 49.

> of allegiance and rites which they regarded idolatrous but because they thought the soldier's calling inconsistent with the way of love.[15]

Later we find that the Christian was forced to take up arms for the defense of the church. At the Council of Arles, 314 A. D., this statement was made, "They who throw away their weapons shall be excommunicated."[16] At times, force is used in a supposedly Christian Brotherhood. There are three positions which a person might take regarding war. The first is supporting the Divine Right of the State.[17] Whenever a state demands the complete allegiance of persons in that state, it is not Christian in any sense. If it were Christian, it would be universal in its scope. The state is always narrow in its beliefs and selfish in its motives. Edith Cavell expressed the same view when stating just before her execution:

> Standing as I do in view of God and of eternity, I realize that patriotism is not enough: there must be no bitterness, no hatred in my heart, towards anyone.[18]

The second position is that taken by Luther who felt that under particular conditions war was a just action.[19] The conditions were punishment or civil penalties and defense. The most recent illustration of this position was our last war in which America participated. Men, money,

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[15]Charles E. Raven, War and the Christian, (New York: Macmillan, 1938), p. 98.

[16]Scott-Craig, op. cit., p. 144.

[17]Hugh Vernon White, "Christianity Confronting War", Social Action (New York: Council of Social Action, Nov. 1939), p. 27.

[18]T. R. W. Lunt, The Quest of Nations, (London: United Council for Missionary Education, 1921), p. 148.

[19]Scott-Craig, op. cit., p. 107-108.

and munitions were sent abroad so the Allies might crush one nation and her accompanying powers. England upheld it as a just war and in the end she and France, with the aid of the United States, concluded a "just" peace with Germany. Today the world is "reaping what it had sown". In this position, as in the first stated, namely the exercise of the Divine Right of the state, forces working toward peace are inhibited and later dissolved.

The third position considers war as sin.[20] There are two attitudes concerning the solution of this problem, namely, that of Reinhold Neibuhr[21] who recognizes the evil, but in his pessimism feels that the Christian cannot actively aid in the solution since in his philosophy a Christian world of Peace cannot exist. The attitude opposing that of Neibuhr is that of the Christian who recognizes war as sin and feels it his responsibility to actively aid in the creation of a Christian world of peace. The follower of Christ must take this attitude if he is going to be in accord with His teachings. This should be the position of the church in regard to war. This is the attitude of the Quakers and other religious conscientious objectors, who have had the permission to carry on reconstruction work in war areas regardless of the selfishness of the warring powers. The Fellowship of Reconciliation recently issued a Christian Pacifist Manifesto which gave the position of the Christian Citizen. It is:

1. In the present European situation neither side has a monopoly on truth and justice. Viewed in historical perspective both

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[20] Social Action, op. cit., p. 23.

[21] An inference from An Interpretation to Christian Ethics, (New York: Harper, 1935).

are at fault.
2. We must keep the United States out of war not for selfish reasons, but for the greater task of serving in the reconstruction of the world order.
3. Hitlerism and communism can be stopped only by removing the causes of fear and insecurity from which they spring.
4. Peace requires the replacement of unrestricted national sovereignty with international government.
5. The most important battles for democracy are within our own social order.[22]

Briefly, may we search for the attitude of the church concerning the problem of peace. Has the church contributed much toward peace education? According to John F. Dulles religion has failed to promote peace, because there are only a few religions of universality; religion has identified itself with human institutions and agencies; and lastly has used force to advance itself.[23] The church in general has fallen into the same rut as religion. Arthur E. Holt states that the church will not lead a crusade. His reasons are:

1. The church must deal with old people, but the word of the crusader is, 'Let the dead bury their dead'.
2. The Church must deal with children, but the word of the crusader is, 'Woe to those who give suck in that time'.
3. The church carries a heavy burden of benevolence and those who carry such burdens must stay close to those who have means to be benevolent.
4. The church is a cross section of society and society does not crusade majority-end foremost.
5. The church can always get a majority to vote for old causes, but new causes divide its members. Moreover, when economic crises come there will always be some one to drag the red herring of religious prejudice or drink regulation across the road and thus the church will lose the trail of a great social wrong.[24]

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[22]"Seminary Students and the War Crisis". New York: Fellowship of Reconciliation, 1939.

[23]Op. Cit., pp. 19-20.

[24]This Nation Under God, (New York: Willett, Clark and Co., 1939), pp. 146-147.

If the church, which supposedly represents the teachings of Jesus, will not be a crusader, what organization will lead a crusade for world brotherhood and world peace? In general, these criticisms of religion and the church are true, but in particular cases, we find that Christian teachings have been carried out consistently or are finding a renewed relationship in the modern era. The Friends (Quakers) since 1650 until the present, have maintained a policy of peace and brotherhood even in warring lands.[25] Today the Friends are carrying on reconstruction work in Germany, former Czeckoslovakia, and Poland. In July 1937, the churches of the world met at Oxford, England and formulated some attitudes which they must foster. They are: The churches should continue to aid in building a poltical world which will be substitutes for war;

> So far as the present evil is political, the heart of it is to be found in the claim of each national state to be the judge in its own cause. The abandonment of that claim, and the abrogation of absolute national sovereignty at least to the extent, is a duty that the church should urge upon the nations.[26]

The churches further a firmer hope which they may teach and preach, the sovereignty of God in human affairs. The Conference declared:

> A true conception of international order requires a recognition of the fact that the state, whether it admits it or not, is not autonomous, but is under the ultimate governance of God. This relates not only to its dealings with its own citizens but to its dealings with other states and the individuals within them.[27]

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[25] "The Position of the Society of Friends in Regard to War", Philadelphia: American Freinds Service Committee, ?ay 1937.

[26] Oxford Conference, "The Universal Church and the World of Nations", (New York: Willett, Clark and Co., 1938), p. 157.

[27] Ibid., p. 155.

When the world churches can agree upon some procedures by which they will emphasize a World Brotherhood, growth is assured. In 1939 the Federal Council of Churches of Christ in America issued a call of the churches in America. The call of the churches asked that they repent; strengthen their world-wide bonds; defend liberties of press, platform, pulpit; uphold the freedom of conscious; seek peace, reaffirm good-will when ill-will is paramount; and lastly pray for a spiritual and creative enterprise within in the churches of America.[28] The church in its reaffirming the Teachings of Jesus will ultimately establish a peace which is based on Love and the Brotherhood of Man.

In our examination of the religious reason we find that the teachings of Jesus point toward a world of peace and brotherhood. Jesus found the highest level of religious belief which is stressed in the following:

> High regard for human personality; deep concern for human welfare; recognition of kinship with every other individual; craving for comradeship; zealous striving to do justice; reliance upon active goodwill as the effect-means of overcoming evil; courageous amd sacrificial willingness to run risks and accept consequences of faithful allegiance to the way of love; worship of God and trust in His wisdom and love and power.[29]

This statement expressed the force and the tremendous task which the religious reason demands in Peace Education of the Christian and the ongoing church.

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[28]"A Call to our Fellow Christians", Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America, 297 4th Ave., New York, 1939.

[29]Kirby Page, Must We Go To War, (New York: Farrar & Rinehart, Inc., 1937), p. 177.

2. The Moral-Humane Reason

We cannot speak of world peace unless we take into consideration Kant's moral imperative, "I ought". What "ought" we to do in our gradual working toward world peace? In our search and striving for world peace we know that,

> Vast changes must first take place in the moral sentiment of peoples, in their national ambitions, and in their sense of right toward alien peoples and races and their treatment of them.[30]

Only when we know the morality of the peoples of a nation can we approximately know what their reactions will be when national crises arise. If the nation is a sovereign or personified state then the moral philosophy will not consider the justice and "oughtness" of war. An outstanding example of this attitude, according to W. F. P. Faunce is:

> Archimedes, busy with his geometrical figures in ancient Syracuse, could ignore international movements, and as the Roman soldiers burst into his room could only cry, 'Dont't spoil my circles!' Goethe, aspiring to reproduce the calm of Greek life, could listen unmoved to the thunder of the cannon at the battle of Jena. But such self absorption is inhuman and therefore unchristian.[31]

Probably neither Archimedes or Goethe ever asked themselves "Ought I inflict the horrors of war?" The question they asked was, "Can I, again, endure the horrors of this war?"[32] Both of these men were typical moral persons who lived under the sovereign or personalized

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[30] Sidney L. Gulick, The Fight for Peace, (New York: Fleming H. Revell Co., 1915). p. 37.

[31] Op. cit., pp. 105-106.

[32] Scott-Craig, op. cit., p.11.

state. To the thinking of these men it was only natural to have this attitude toward war as,

> The state, by medieval philosophy, was thought to be a real thing by itself, possessed of a will above morality, and that this idea stills underlies international law.[33]

The personalized state is the national hero[34] of its peoples. This is true of the totalitarian states. Where there are more than one personalized state very soon the desires of the states clash usually causing war.

On the other hand we have states which are depersonalized, even though, not perfect in much of their administration they do feel the "oughtness" in understanding their people and their relationships with other nations. The only states which partially achieve the moral ends are the democracies.

In building the state toward the end of world peace we realize the emphasis upon moral issues involved. The Oxford Conference states concerning the future World Order:

> All law, international as well as national, must be based upon a common ethos, that is, a common foundation of moral convictions. To the creation of such a common foundation in moral conviction the church, as a supranational society with a profound sense of the historical realities and of the worth of human personality, has a great contribution to make.[35]

The church according to this will be an essential instrument in the moulding the moral philosophy of the states in the future.

One of the greatest moral indictments against war is the waste

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[33] Benjamin R. Andrews, "Human Nature and War," Social Frontier, February 1938, Vol. 4, No. 32, pp. 158-61.

[34] Dulles, op. cit., p. 112.

[35] Oxford Conference, "op. cit.", p. 158.

which its preparation and procedures cause. It is:

> A misuse, a prostitution of lives fitted for better and creative ends, war does not create: it corrupts both the individual and Society.[36]

In peace time we have following situations existing everywhere (A story by a Colt machine-gun agent in South America):

> Both deals that we have before the Government are of sufficient importance to have caused a great deal of plotting, and have brought into play the most despicable side of human nature; lies, deceit, hypocrisy, greed, and graft occupy a most prominent part in the transaction.[37]

In war time the minds of the individuals are turned to killing and hatred of those who remain alive. Kirby Page shows this in his telling of a British sergent-major instructing his cadets in the use of the bayonet. He states:

> You've got to get down and hook them out with the bayonet; you will enjoy that, I assure you. You will want the bayonet to clear the trench. And it is because I know the value of the bayonet that I want you to forget sympathy. You should have no sympathy for any dammed Germans; I have none, nor has anybody else that I know in France. If at any time you should be sympathetic, let it be to put a squarehead out of his misery--you will be doing him and yourself a good turn at the same time. (Laughter.) You will certainly know what it feels like to drive that bayonet home and get it out again; you will feel that you will like to go on killing. You are here to work on that idea and to work damned hard.....Don't forget that the Germans when they advance, do not come on in tens and twenties, but in their thousands, and you have got to kill or be killed. Get sympathy out of your head. We washed sympathy out of the service years ago. We go out to kill. We don't care how, so long as they are killed.[38]

After war the minds of those who have gone through the battles still

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[36]Raven, op. cit., p. 47.

[37]Stephen and Joan Raushenbush, War Madness, (Washington: National Home Library Foundation, 1937), p. 14.

[38]Page, Must We Go To War, p. 181.

maintain their hatred, their selfishness, and their love of torture. Mr. Wood of the American Friends Service Committee was shown through a Czech refugee camp after the German occupation. He was escourted by a high Czech official. This is his story:

> A white-haired woman with refined features, her clothing torn and her hands and face scratched and cut, came to the official who was in charge of us and poured out a voluble story in Czech, interrupted with tears and expressions of sympathy from the other refugees who stood by. It seems that she and her husband had come into present-day Czechoslovakia immediately following the German occupation. They had been told that it was perfectly safe to return to their own homes and they did so. For a few days, while the German army was in occupation, they were left alone but as soon as the troops had withdrawn, a party of Henleinists came to their home and took the woman and her husband into the woods, where they deliberately tortured him and he died before her eyes. She got away and after spending two nights in the forest came through the lines and had just arrived in camp. Her only son had been shot in Slovakia and there she was, alone and homeless, with all her property gone and her husband and son dead. The governmental official and I went out together and as he left he turned to me and said in German, 'And they call this peace'.[39]

Building a moral world order with the tools available seems almost useless, because man seems only to know the use of these tools which will satisfy his selfish and torture loving desires. There is no doubt that the preparation for war and war itself builds an immoral world. The "ought" is left out of it. Recently Rear Admiral C. H. Woodward, of the Third Naval District gave this warning to the American Clergymen:

> Some well-known ministers of the gospel and many religious journalists, instead of bending their their major efforts toward the betterment of mankind or in spiritual uplift, frequently go so far afield from their recognized sphere of activity as to bitterly denounce, in the pulpit and in the press, the Administrations carefully developed plan to provide an adequate army and navy and attempt, through pacifist public appeal, to thwart

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[39] Robert C. Dexter, "And They Call This Peace", The Christian Register, (Boston, December 15, 1938).

> or restrict legislation toward that end....Worse than that, they have even fostered the signing of the infamous Oxford Pledge, which would bind its subscribers to refuse to bear arms in their country's defense in any war. Such an attitude seems to weaken religious faith in this country, and threatens our national protection.... Similar actions and interference of the church in vital matters affecting the protection of the state that have caused religious freedom to be either severely curtailed or absolutely abolished in several powerful European countries today.[40]

According to this militarist the state is the divine authority for his actions. Then we have a totalitarian state upon our hands and do not have to refer to Germany's political and moral situation. This type of person has helped to draft the government's Industrial Mobilization Plan.[41] It is a plan which calls for the universal conscription of all men between 21 and 31 at the outbreak of war. Business and industry would be under the direct control of the government. The business men would continue to operate the business or industry, but they too, would be under the direct control of the government. It calls for a complete censorship and the dispensing of all social legislation which might interfere with the obtaining of war supplies. The President would be a virtual dictator and this dictatorship would remain six months after the war ended. Whenever this occurs democracy will end in America. When dictatorship enters democracy fades and never returns. What will happen to the Conscientious Objector, if and when this act is put in effect? The status of the Conscientious Objector has been questioned in many countries in our present era. Recently, in 1934, the Supreme Court of the United States upheld the action of the University of

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[40] The Christian Advocate, Pacific Edition, (San Francisco: Methodist Church), March 3, 1938.

[41] Alfred Schmalz, "America War or Peace", Social Action, (New York: Council of Social Action, November 15, 1937), p. 4.

[41] Dixon Denmle, "America War or Peace", Living Age, (New York: Council of Social Action, November 15, 1941), p. 2.

California when it suspended two students, Hamilton and Reynods because they would not take the two years military training which is required for graduation.[42] However, United States Attorney General William D. Mitchell on June 20, 1930 stated:

> "An agricultural college which offers a proper, substantial course in military tactics complies sufficiently with the requirements as to military tactics in the Act of July 2, 1862....even though the students at that institution are not compelled to take that course."[43]

According to this the students at the University of California may be exempt from the training if the Regents so desire, however, a precedent is established by the ruling of the Supreme Court which makes it compulsory. If we were under a dictatorship the conscientious objector would have no choice in the matter. Whenever the conscience or free will of an individual is forced into decisions against its power of choosing, one of the first principles of democracy is being extinguished. Morally the government in which such a condition exists is bankrupt.

Hitler claims to have a moral right to enter into Czechoslovakia and Poland because of the German minority being mistreated. If Herr Hitler would observe the other countries in Europe he would find that they all have minorities in them. In fact some of the countries as: Greece, Finland, Bulgaria, Albania, Hungary, Yugoslavia, and Spain have almost one fifth of their population belonging to minority groups. Rumania, European Turkey and USSR have anywhere from one fifth to one

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[42]"Military Training", National Peace Conference, New York, 1936.

[43]"The Morrill Act and Compulsory Military Training", Committee on Militarism in Education, New York, 1930.

half of their population belonging to minority groups. Hitler, if he is going to get all the Germans under the Reich, will have to obtain 800,000 Germans from both Yugoslavia and Russia, and 1,000,000 Germans from Rumania to complete his task.[44] His moral imperative is not true since there are many Germans living in America who are not bothered by any political faction. In fact, in the State of New York in 1930 there were 629,322 Italians, 481,306 Russians, 350,383 Poles, 349,196 Germans, 293,225 Irishmen, 147,874 Canadians, 146,485 Englishmen and 142,298 Austrians.[45] All of these people were foreign born and are able to live in peace with the citizens of the United States.

Diplomacy of the nations of the world especially has not projected the idea of "oughtness" in many of their judgments concerning the right of nations, particularly those nations which would be classified as the "have-nots". This incident occurred during the planning of the Treaty of Versailles:

> The President and the Premiers sat down at the table and were about to proceed to business, when Clemenceau, who was fiddling with his gray silk gloves, said "One moment, gentlemen. I desire before we go any further to be clear on one very essential point....I have heard something about a permanent peace. There has been a great deal of talk about a peace to end war for ever, and I am interested in that. But I would like to know whether you mean it, the permanent peace." He looked at his colleagues and they nodded approvingly. "So", Clemenceau said, "you really mean it! Well, it is possible....but have you counted the cost of such a peace?" The listeners began to grow a little uneasy. "What costs?" "Well," said the realistic Frenchman, "if we give up all future wars, if we want to prevent war, we must give up our empires and all hope of empire.....We shall have to tear down our tariff walls and open the whole world to free trade and traffic...." The President and

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[44]Henry C. Wolfe, Human Dynamite ("Headline Books", New York: Foreign Policy Association, 1939). p. 11.

[45]Eddy and Page, op. cit., p. 30.

> the Premiers protested. They did not mean that. They expected to keep their cake and eat it, too. No, no, they did not mean exactly that."Then," said Clemenceau, sitting up straight and striking the table sharply, "then you don't mean peace. You mean war. And the time for us French to make war is now, when we've got one of our neighbors down; we shall put our foot on him and get ready for the next war."[46]

Readily we see that moral rights did not enter the picture of peace terms at the end of the World War. National selfishness won and now we are reaping what we have sown. Germany can no longer be blamed if her neighbors did not wish to give her a fair chance in the world in which she must exist. Her people have a right to live as much as those of England, France, or the United States. Hitler's moral standard is probably based upon this type of judgment. If the German people must starve to death they might just as well die fighting for their country. Then he proceeds to build a powerful Reich.

During the World War and in fact all wars human personalities were of no value. There were over 40,000,000 deaths due directly and indirectly by the World War. Of these 13, 055,000 were killed in military action and 28,379,000 were non-combatants who met death by the allied causes of the war.[47] About 66,103,164 men were mobilized for the war. If we could review this vast army they would march in rows of ten and two seconds apart for a 42 day period.[48] The war left in its wake 5,000,000 widows, 9,000,000 orphans, and 10,000,000 refugees[49] to be taken and absorbed in the remaining civilization. Those wounded,

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[46]Lincoln Steffens, Autobiography, (New York, 1931), pp. 780-782, abridged.

[47]Frederick A. Barber, Halt! Cry the Dead, (New York: Association Press, 1935), p. 25.

[48]Eddy and Page, op. cit., p. 13. [49]Ibid., p. 14.

Grotius suggests two ways of gaining justice. They are: Through c onferences and by arbitration. He takes the moral problem out of the religious realm and places it in the secular framework and he finds that it will work providing there are those who desire peace.[54] Following in Grotius' footsteps the League of Nations has several international organizations which encourage the value of personality or human worth. They are:[55] The League Advisory Committe on Social Questions which concerns itself with child welfare; aid to refugees by means of the Nansen Passport which until recently permitted refugees to pass any national boundary; the Intellectual Cooperation Organization which sponsors cultural relations through fine arts, music, radio, and movie film; and the International Labor Organization which aims to aid labor and capital in their adjustments.

The moral attitude is not formed by nations or international organizations, but is implicit within the individual person. Our plans for justice and humanitarian work toward the needs of the world begin with the person and gradually radiate to national and then the international sphere. It is as Benjamin R. Andrews states:

> The moral individual is answerable not only for reacting in terms of the best social pattern he knows, but for helping to create better social patterns for society tomorrow.[56]

World peace in the moral realm has its beginning in the individual and then is carried over into world affairs.

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[54]Scott-Craig, op. cit., p. 140.

[55]Stephen and Joan Raushenbush, "Nations Conflict and Cooperation," Social Action, (New York: Council of Social Action, October 15, 1938), pp. 17-24.

[56]The Social Frontier, "op. cit.," pp. 158-161.

3. The Political Reason

Politically the nations of the world have been striving for all the power which they might obtain. This power has not been for international ends but for national ends. The use of political power has been used for the ends desired,[57] and the means which it used have been immoral and unchristian. According to Arthur E. Holt, "Political power is probably the toughest and the most ruthless of all man's power activities."[58] Much of this attitude developed from the philosophy of Machiavelli whose thinking influenced political activity from Medieval time until the present age. He stated:

> When the entire safety of a country is at stake, no consideration of what is just or unjust, merciful or cruel, praiseworthy or shameful,--must intervene.[59]

His philosophy has urged the development of the sovereign or personalized state, a state that is all-powerful in itself. There are two reasons why such a political philosophy might arise. In medieval time, particularly toward the end of the period, the church because of its corruption in secular life began to lose influence. When this occurs the state is exalted and becomes a sacred object. Then too the state at that time was a source of refuge from all the impending sources of civilization which would destroy man and his property.[60] The state is my protector; therefore I must dedicate myself to it whether the

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[57] Bertrand Russel, Power, (New York: Norton and Co., 1938), p. 35.

[58] Holt, op. cit., p. 71. [59] Robinson, op. cit., p. 155.

[60] Dulles, op. cit., p. 115.

state is right or wrong. Luther maintained a part of this view when he held that at times war by the state was a good corrective for the sin of the people.[61] However, he denounces the use of political force in aggression and insurrection because of the waste and death that accompany it.[62] Luther had modified Machiavelli's political philosophy somewhat, but still there is much selfishness, greed, and the striving for power existing in his system of thinking. No doubt Luther felt the challenge of force in government and was trying to meet it the best way he could. Today the challenge of political force is again soaring to the forefront of our civilization. We have many political problems which may be solved by arbitration. Two of the problems are: The density of population which is always causing conflict in our world order. For example, in the world the density of population varies from 2.2 persons per square mile in Australia to crowded Java which has 678.0 persons per square mile. One of Japan's major excuses in her conquest of China has been her millions crowded together. However, Japan does not wish to arbitrate her problem. Perhaps other interests are paramount in her foreign policy. The other source of conflict is that of Imperialism in Europe. Italy in her conquest of Abyssinia and Germany in her conquest of Austria, Czechoslovakia, Poland, Denmark and Norway have been struggling for world power and recognition. Germany, for example, has definite aims in the gaining of this power. Adolph Hitler in his 1936 edition of

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[61] Scott-Craig, op. cit., p. 101. [62] Ibid., p. 97.

[63] R. Palme Dutt, World Politics, (New York: Random, 1936), p. 209.

Mein Kampf gives greater Germany's aims:[64] (1) War must be taught as an ideal and peace always leads to ruin; (2) Alliances must be made, but for one purpose and that is for support in time of war and bargaining in peace time; (3) Germany must strike down all of the European military powers; (4) Germany's lost territories must be regained so that she may have a stable economic system; (5) She must gain territories beyond her 1914 boundaries; (6) Conquest of territories from the states of Eastern Europe, particularly Soviet Russia; (7) Become a friend of Great Britain so the Entente will be broken; and (8) To make Germany a World Hegemony.

Our generation and the generation to follow will be faced with the solution of this and other political problems. There are difficulties arising in the solving of these problems:[65] (1) There are only a few international agencies through which we may work and they are not internationally large enough to cope with the situation; (2) Property rights have to be reckoned with. We are not living in a time when world property exists, but in a time when national property is sacred; (3) Then too, we must recognize the flux of human desires and its relationship upon the trends of the time; (4) Change and insecurity play an important part in the solution of political problems. Man knows when change occurs that some of his old loyalties will be discarded and that he will have to adjust himself to the new. This always leaves a place in his thinking for insecurity or tension; and (5) In political change it is necessary to get the good-will of the group.

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[64] Ibid., pp. 251-255

[65] Dulles, op. cit., pp. 29-34.

Group feeling toward any political change will either carry out the plan or destroy it.

Being realists we have to recognize that these five limitations of political solution are ever before us and we will have to adjust ourselves accordingly whenever we are working for a political peace which is Christian in practice. In working toward a political world in which a Chrsitian Brotherhood exists, we have to find a system of government in which it may be established. Today we have several types of government, e. g., Democracy, Democratic Collectivism, National Socialism, Fascism, and Communism. Will any of these governmental frameworks achieve the Christian Brotherhood which is based on peace? A brief survey of these forms of government will give us at least a partial answer. What are the basic values of:[66]

> Democracy: The individual, the right of private initiative, private judgment and private property.
> Democratic Collectivism: The individual and the group.
> National Socialism: The Volk and its racial welfare.
> Communism: The proletariat mass and the welfare of the proletariat.

What are the originating sources of values?

> Democracy: Every man.
> Democratic Collectivism: The individual and the group.
> National Socialism: The race; the elite.
> Fascism: The whole state speaking through the elite.
> Communism: The proletariat mass.

What are the ways of social change and social control advocated by the systems?

> Democracy: Supremacy of truth, education, popular vote and parlimentary procedure.
> Democratic Collectivism: Freedom for truth and culture, cooperative collectivism; state action as product of parlimentary

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[66]Holt, op. cit., pp. 59-61.

procedure.

National Socialism: Volk welfare supreme over truth; first emphasis on securing of power; rule through propaganda.

Fascism: Religious truth as a separate entity; power abides in state rule by state propaganda.

Communism: Power first, truth second; rule by power and propaganda.

What are the ways of social arrangement between the major functions--religion, education, industry and government?

Democracy: Laissez faire in theory, opportunity for the entrepreneur, actual special privilege for the money-lender, trader and manufacturer.

Democratic Collectivism: Large growth of cooperative movement; much of private industry still remains; the state enters business at the point where private industry is least adequate.

National Socialism: National planning through economic dictatorship; responsible leadership of entrepreneur; much governmental ownership; agricultural and middle class privileged.

Fascism: National planning through dictatorship; state control of capitalist system; most business privately owned.

Communism: Abolition of capitalist system, state ownership of means of production and distribution; control largely in interest of urban proletariat, middle class eliminated; agriculture regimented.

What are the basic religious ideas?

Democracy: Religious respect for individual; largely Protestant in faith; freedom of worship maintained.

Democratic Collectivism: Church still free to discover and determine that which is worthy of supreme devotion; church, school and state maintain a fellowship of functions.

National Socialism: Religion to revert to tribal stage, church to be regimented in interest of Volk and state; state assumes many functions of the church.

Fascism: Church and state exist in separated and unrelated junctions.

Communism: Religion identified as instrument of slavery; state takes over function of determining that which is worthy of supreme devotion; church abolished.

After studying carefully the various characteristics of the several forms of government, democracy has adopted the closest framework in which a Christian Brotherhood may exist. It is not the final framework but a point of departure from which it may proceed. The

"international" element in the democracy is, perhaps, its most vital contribution for world peace. Our government is divided into small units and these units are further divided into smaller units, yet there is cooperation within the whole political system. The village is the smallest unit, other than the family, which is the cradle of democracy:

> Villages are the natural "old folk's homes" of the nation, but it is not often recognized that they are also the nurseries of the nation.[67]

In This Nation Under God is expressed the reasons for the villages being nurseries of the "international" spirit. It is "The Code for a Small Community":

> I am one of the smaller communities of America. I am not Chicago and I am not New York. But people come here to exchange the goods of life. Some come here to sell produce and to buy clothing; some come to buy machinery; some come for pleasure; some come for borrowing and lending money; some come for education and some for religion. Because I am a trade center, therefore I should seek to be a service center.
>
> I will respect myself. I will not indulge in self-pity because I am small.
>
> I will develop and conserve my resources. I will not fail to organize as I should but I will not waste my energy in useless organization.
>
> I will not encourage factional strife of any kind, religious, social, or economic. Other communities may be able to endure factionalism but my resources are limited and they must be conserved.
>
> I am a thinking unit in America's great republic which is ruled by public opinion, and I will endeavor to make my contribution to an intelligent public opinion. I will not knowingly be ruled by ignorance nor prejudice. I will resent all attempts to fill my mind with propaganda as an insult not to be endured at the hands of those who try it.
>
> Because I am a community the most important fact about me is that I have a purpose and a spirit. I will encourage all those

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[67] Ibid., p. 74.

> individuals and those groups who try to keep their spirit and purpose free from evil and full of righteousness and good will.
>
> I will recognize that probably the basic man in my community is a farmer, a gardener, a fisherman, or a miner. Were it not for these people who man the industries, my community would not exist. I will try to prosper with them and not off them.
>
> I am a small community but I do not need to be isolated nor provincial; the goods of the world are mine, but the world expects me to provide as well as take. I will be worthy of the wholehearted devotion of my people because I offer them a chance to serve the abiding satisfactions of life.[68]

If it were possible to transpose the "Code for a Small Community" upon the world as an operating community world peace would be much easier to achieve. The Doctrine of the Sovereignty of States would be redefined;[69] the state would become depersonalized and consequently decrease in importance and become less and less selfish;[70] private warfare would be out of the question as the international organization would police the areas in which difficulties would arise; an organization of states would be organized which would submit to the laws of the international organization; and no doubt there would be economic re-thinking[71] because man would be realizing what it would be to "be his brother's keeper" regardless of race, creed, occupation or the state from which he came. In recent years there have been definite trends toward a world community.

The cross-currents which are continually breaking down nationalism are: Science which is always causing an inter-change of thinking

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[68]Ibid., pp. 81-82.

[69]Edgar J. Fisher, "New Thinking",(Carnegie Endowment for International Peace, Division of Intercourse and Education, 405 West 117th Street, New York, 1936), p. 4.

[70]Dulles, op. cit., p. 114.

[71]Raven, op. cit., p. 145.

I am a small community but I do not need to be ashamed o
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less of race, creed, occupation or the state from which he came. In

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between men of various lands; art and music whose compositions, conducting, and rendering cause a common appreciation among peoples; literature which is always expressing the ideas of all peoples; education in its relating knowledge of life and nations to people; the church which in recent years has been meeting in ecumenical conferences. The League of Nations, even though it seems to be lost in the affairs of the nations of the world, continues to sponsor the spirit of internationalism in its functions. In the organization are various boards which control to a certain degree affairs of international scope. One such board is the Health Organization of the League of Nations.[72] Its purpose is to control the supply of narcotic drugs of the world. Under its jurisdiction are the following administrative committees: The Advisory Committee which studies and suggests ways and means in the production and consuming of narcotics; the Permanent Central Opium Board of 1925 which has control of the international drug market; and the Supervisory Body of 1931 to which each government submits the approximate amount of narcotics to be used in the ensuing year. These organizations of their own accord develop a trend toward a smaller and unselfish world. The League in Article 19 of the Covenant of the League of Nations is authorized to:

> Advise the reconsideration....of treaties which may have become inapplicable and the consideration of international conditions whose continuance might endanger the peace of the world.[73]

This Article permits the League to consider treaties and other international problems which might be a source of war. The only difficulty with the whole plan is that the good-will of the nations is necessary before

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[72] Social Action, Raushenbush, "op. cit.", p. 8-12.

[73] Dulles, op. cit., p. 137.

it will work. The moral standards are still thrown aside whenever a treaty becomes an obstacle for a nation when it wants to develop its own selfish ends. Treaties can be of great value, e.g., the Rush-Bagot Treaty[74] of 1818 which has maintained peace between the United States and Canada for the last 126 years. We have maintained cordial relationships in all fields of endeavor. The border of both nations is not fortified and not patroled because of any fear of attack by either nation. It is true that we are gradually going toward a greater sense of international responsibility through these processes of government and control.

There is one other factor in the development of the international spirit which we must recognize. It is the gradual unifying of the forces of the international working class.[75] More and more the laboring class of the world is becoming organized; in Russia the proletariat, supposedly, is the government; in England the same class is strong and recognizes the fallacy of the selfishness of the nation; and in the United States labor is directing their forces toward a reasonable standard of living and seeking justice for their class. The working man yearns for peace and lives in the hope of the future. His methods, if he has his way, will be peaceful in attaining his end. The working man will have much to contribute to the development of a world peace.

All of these combined factors will in time build an international state which will be a Brotherhood of man in his political relationships. The aim of this state will be determined by the individuals in it.

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[74]"One Hundred and Twenty-five Years of Peace between the United States of America and Canada," (New York: World Alliance for International Friendship through the Churches, 70 5th Avenue), December, 1939.

[75]Dutt, op. cit., p. 333.

D. S. Robinson states:

> What the state aims to make out of each of its citizens must be identical with what each citizen wants to make out of himself.[76]

Our problem now is concerning the citizen himself. We will have to instill this spirit of internationalism in all walks of life so that the citizen will desire and work for a world of peace. He will have to formulate standards by which he will lead his political unit toward his goal. Perhaps he can establish his standards in light of these rules for political peace:

> They must be formulated by a central authority which owes and feels a duty to the group as a whole and to all of its constituent parts.
>
> They must create a condition of flexibility which will give qualified and balanced satisfaction to both the dynamic and static elements.
>
> They must always be changeable and in fact be changed when they fail to provide the desired balance. Underlying conditions are constantly in flux and only through adaptation of the rules of conduct can a reasonable balance be preserved.[77]

Man can find a political world of peace if these three conditions exist in the progression of methods used toward his goal. Power will still be used not as force, but "It will promote social cooperation, not in one group as against another, but in the whole human race."[78]

4. The Economic Reason

The economic reason for peace is the most explored of all the arguments for a world brotherhood. Its being prominent for the arguments

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[76] Op. cit., p. 47.

[77] Dulles, op. cit., p. 40.

[78] Russell, op. cit., p. 271.

of world peace indicates that economics is one of the earliest factors for war. Man has always been gaining more and more for himself in terms of property and the mediums of exchange. His first economic interest was:[79] Property (Cattle, slaves, etc.) which was a particular characteristic of the tribal period; later developed slavery, polygamy, soldiery, and statecraft. Throughout these periods of economic wealth we find two distinct types of industry, that which was pastoral and that which was technical. Both types have within themselves areas of selfishness which led to conflict between individuals, groups, and later nations.

There are two trends in economic conflict: The national whose usual source is in such problems as unemployment and foreign trade; the international whose source is usually in such problems as tariffs, colonies, and armaments. In the national scope we find that each nation has its problems. The United States since its beginning has had problems of conflict. It has had its wars which in practically every case was based on money and its uses. The Revolutionary War was to escape the taxes of Great Britain; the War of 1812 was to establish the United States as a world power on the sea which meant the carrying on of foreign trade; the Civil War was fought over slave interest,[80] economic interest with Great Britain, and the problem of distribution between the moneyed men of the North and the have-nots of the South; the Spanish American War was the expansion of American imperailism which has never been an ideal of the American Democracy; the World War which supposedly was to "Save Democracy" but in fact it was to protect American

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[79]Perris, op. cit., p. 12. [80]Mead, op. cit., p. 58.

investments abroad. Germany in 1933 found herself trying to solve her problem of unemployment. Out of 65,000,000 population, 6,000.000 of it were out of work.[81] Nothing seemed to be an immediate solution as the Allied powers planned that Germany should not rise again; to Germany her hope began to raise with Hitler and his military program. Germany too was in dire need for foreign outlet for her products. In the treaty of Versailles she had to promise two economic provisions: That Germany accept all of the Allied losses and ordered to pay her reparations which amounted to billions of marks (This was cancelled in 1932). How could Germany carry either of these provisions when the Allied powers closed all of her foreign outlets? The answer is as we see it today that Germany could not carry out the Versailles treaty and had to disregard it. When Germany took this attitude the nations of Europe, especially the Allies, began preparing another war for the protection of their selfish economic interests.

In the international realm let us consider several economic causes of conflict. Tariffs have been the center of conflict since the beginning of international commerce. Each nation wanted to protect its own industries at the expense of its neighboring nations. The United States, Great Britain, France, and Soviet Russia control the coal, iron, oil, copper, lead, zinc, tin, sulphur, manganese, rubber, cotton, wool.[83] None of these nations in their present economic situations would be favorable to a low tariff on these products, as they wish to protect their own interest so the wealth of each nation might be increased. Immed-

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[81] William T. Stone and Clark M. Eichelberger, "Peaceful Change", ("Headline Books," New York: Foreign Policy Association, 1937), p. 8.

[82] Ibid., p. 31 [83] Page, op. cit., p. 50.

iately we see that this cripples international trade, particularly of the following nations: Italy, Japan, and Germany.[84] The problem we can readily see, but what is its solution? The United States government in the last few years has committed itself to the task of lowering the tariff wall. Arguments from all groups have been raised against and for this committment. Recently while talking to a large land owner in one of the most promising vegetable growing areas in California[85] he stated that the reciprocal trade agreements are almost ruining his profits from the production of vegetables. According to him competition had lowered the market price so much that his profits were becoming less and less. However, he was looking at the problem from one point of view, his own which was selfish. If he would have taken a world view as Kirby Page states:

> Over against the American producers and workers who lose profits and jobs because of foreign sales in this country, stand other American producers and workers who gain profits and find jobs because of increased foreign purchases in this country with the funds obtained from goods, sold here. American consumers who profit from lower prices due to imports from other lands, American citizens who benefit in countless ways from a less provocative international situation brought about by increased prosperity in the more belligerent countries, as well as the peoples of the lands in which economic misery is reduced by freer international trade.[86]

The following statements are the effects of lower tariffs upon various groups in American life. They are:[87]

> First group: American producers and workers who lose profits and jobs because of American purchases abroad.
>
> Second group: American producers and workers who gain profits

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[84] Ibid., p. 52.

[85] This farmer lives in the Salinas Valley of California.

[86] Page, op. cit., pp. 55-56.

[87] Ibid., p. 57.

and find jobs because of increased foreign purchases here with dollars obtained from foreign sales in this country.

Third Group: American consumers who profit through the lower prices paid because of foreign sales here.

Fourth Group: Peoples of foreign lands who profit from the sale of their goods here and thereby obtain raw materials required for prosperity.

Fifth Group: Government officials of foreign lands whose policies are made less provocative because of the easing of economic tensions through higher prosperity due to increased foreign trade.

Sixth Group: American citizens who profit through lower taxes for armed preparedness and through the diminished likelihood that they will become involved in another world war.

Reciprocal trade agreements have been made with the following countries by February 1937.[88] Belgium, Brazil, Canada, Colombia, Costa Rica, Cuba, El Salvador, Finland, France, Guatemala, Haiti, Honduras, The Netherlands, Nicaragua, Sweden, and Switzerland. It should be carefully noticed that Italy, Japan, and Germany have not concluded agreements with the United States. The countries which most need such an agreement have not been able to obtain one. Under such conditions we have to expect economic expansion by them.

We wonder whether the reciprocal trade agreements have been of value to the United States and her trading nations. The exports to other countries show a 50% increase ~~increase~~ in 1938-39 over the exports in 1934-35. During the same periods the exports to other countries which do not have an agreement was only 28.3%. Cuba in 1934 agreed to cut their tariff on American lard from 9.6 cents to 2.3 cents and later to 1.5 cents a pound. As a result our lard exports to Cuba

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[88] Ibid., p. 56.

increased from $500,000 to $4,900,000 in the following four years.[89] This is one example how this type of tariff regulation works in one country and since it has increased foreign trade which is essential to the life of every country it will be a force for international good will. A way toward a peaceful world.

Many wars have centered about the conquering of new territories and later establishing these territories as Colonies. Almost every nation of the world has selfishly maintained her colonies for economic interest. In the last world conflict France and England received most of the German and Turkish Colonies even though all of the changes were made under the mandate system of the League of Nations. There is one particular weakness which exists in this system and that is: That only the nation to which the mandate is granted exercises authority over the mandated territory.[90] Under this plan the mandated territory is almost considered a colony in its operation. The mandated territories are:

DATA ON MANDATED TERRITORIES[91]

Mandate	Mandatory
A. Mandates	
Palestine	United Kingdom
Transjordan	United Kingdom
Syria and Lebanon	France
B. Mandates	
Cameroons	France

[89] "Questions and Answers on the Trade Agreements", (Boston: Massachusetts League of Women Voters, February 1940.)

[90] Page, op. cit., p. 58. [91] Ibid., p. 63.

Mandate	Mandatory
Cameroons	United Kingdom
Ruanda-Urundi	Belgium
Tanganyika	United Kingdom
Togoland	France
Togoland	United Kingdom
C. Mandates	
Islands, Northern Pacific	Japan
Nauru	British Empire (Australia Acting)
New Guinea and Is	Australia
Southwest Africa	South Africa
Western Samoa	New Zealand

This gives a picture of the mandates and the mandatory which has been established under the League of Nations. This has been one of the first international methods used in the dividing of colonial territories after a war. Even though abuses as selfish interest in economic gain and territorial[92] gain have entered the picture, the plan has paved a way which, in time, may be applied to all the imperial colonies of the world. The sovereignty would be in the hands of an international council instead of one nation in the League's future plan. Quincy Wright states in Mandates Under the League of Nations, that the mandate system does have an advantage over the colonial system:

> The system has already resulted in wider recognition of the principle of trusteeship, that dependencies should be administered in the interests of their inhabitants; in the principle of tutelage, that the cultivation of a capacity for self-government is such an interest; of the principle of the international mandate, that states are responsible to the international community for the exercise of power over backward peoples even if that responsibility is not fully organized.[93]

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[92] Ibid., p. 63. [93] p. 588.

There is no doubt that under this system three fears of the colonial system will be overcome. They are:[94] That there will be no revolt of an oppressed people. That there will be no friction between the controlling power and the other powers who hope to gain imperial control of the territory. And lastly there will be no class struggle carried on by the wage-earner at home who does not share economically in the imperial system. In this international trend toward colonial possessions and their ownership being transferred into mandates which has a world and not a national interest there is a hope for adequate economic adjustments which will insure world peace and good will between peoples regardless of race or color.

Armaments, one of the paramount causes of war, derive their ground for existence in the selfish desire for more and more wealth. In recent years our munitions exports have increased considerable, e.g., in 1936 we exported as a nation $26,568,722.30 worth of munitions to other countries and in the first nine months of 1937 it increased to $49,912,624.15.[95] Again in 1931 the United States shipped only 136,000 tons of scrap iron to the nations of the world. In the first six months of 1936 1,071,476 tons were shipped and 1937 during a similar period 2,172,660 tons were shipped. Most of the scrap iron in the years of 1936-37 went to Japan.[96] Armament is a tremendous industry and it has its market in foreign fields where sales net the manufacturer a nice percentage of profit. During the last war the Zaharoff munition makers

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[94] Page, op. cit, p. 64.

[95] Social Action, op. cit.

[96] Ibid., p. 14.

made a profit of nearly $7,000,000,000 in the destruction of men and property.[97] Some of the American munition makers and their allied industries made almost as good a profit as their foreign friends. Smedley Butler gives us some of the figures:[98]

Industry	Years	Profits per year	%profit
Du Ponts	1910-14	$6,000,000	
	1914-18	58,000,000	
Bethlehem Steel	1910-14	6,000,000	
	1914-18	49,000,000	
U. S. Steel	1910-14	105,000,000	
	1914-18	240,000,000	
Copper			
Anaconda	1910-14	10,000,000	
	1914-18	34,000,000	
Utah Copper	1910-14	5,000,000	
	1914-18	21,000,000	
Central Leather	1910-14	1,167,000	
	1916	15,500,000	1,100%
General Electric	1910-14	8,000,000	
	1914-18	12,000,000	1,400%
International			
Nickel	1910-14	4,000,000	
	1914-18	73,500,000	1,700%

Added to this list we find that coal companies made from 100% to 7,856% profit on capital stock during the war period.[99] This accounts for the fact that 21,000 new millionaires and billionaires were born during the war period.[100] They made their money from the $16,000,000,000 of the $52,000,000,000 which is the estimated cost of the war; only $39,000,000,000 were actually used in the war period.[101] This gives us some idea of the profits which come out of war. The selfish person will and does capitalize upon forces which will make him the greatest profit. War is one of his ideal aims in life regardless of its

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[97] Eddy and Page, op. cit., p. 18. [98] Op. cit., pp. 12-16.

[99] Ibid., p. 17. [100] Ibid., p. 2. [101] Ibid, p. 23.

consequences to others.

The motive for war from an economic standpoint is readily recognized. The next problem is the cost of war. Some of the smaller items are these: The government bought 35,000,000 pairs of hobnailed shoes for 4,000,000 soldiers. This was almost eight pairs of shoes per soldier; however, at the end of the war the government still had 25,000,000 pairs of the shoes on hand.[102] The government also bought 20,000,000 mosquito nets for the soldiers in France, later 40,000,000 yards were purchased.[103] The government also bought 21 dozen 48-inch wrenches, but the only nut on which they could be used was on a turbine at Niagra Falls.[104] The shipbuilders had contracts up to $3,000,000,000; some of the ships were good but $635,000,000 were made of wood and when used the seams leaked and sank.[105] Perhaps the largest of these items was carried on by the bankers. Liberty loans were sold for $100 each, but after the war the bankers deflated the market and bought them for $84 and $86 a piece. The public of course lost but even worse is the fate of the soldier, who had given himself to the cause of democracy as the propaganda stated, invested $2,000,000,000 in Liberty loans.[106] All lost except the bankers who again arranged for the price to raise to the $100 and therefore making a margin of profit.

The cost of the World War was approximately $400,000,000,000, to all the parties concerned. This is a picture of it:[107]

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[102] Ibid., p. 18 [103] Ibid., p. 19

[104] Ibid., p. 20 [105] Ibid., p. 23. [106] Ibid., p. 35.

[107] "International Problems Visualized", (Chicago: The National Forum, 1937).

SUMMARY OF COST OF THE WORLD WAR

Direct Costs

Allies	$125,590,476,497
Central Powers	60,643,160,600

Indirect Costs

Capitalized value of lives lost	67,102,552,560
Property Losses	36,760,000,000
Losses of Production	45,000,000,000
War Relief, and Loss to Neutrals	2,750,000,000
Total	$337,846,189,667

This sum equals the cost of furnishing every family of Canada, United States, Russia, Germany, France, British Isles, and Australia with a $2,500 house, a $500 five acre lot and $1,000 worth of furniture; and a $5,000,000 library in every community of 20,000 in these countries; and also a $10,000,000 University in these communities. There would be enough to buy every bit of property in France and Belgium including every church and cathedral, every factory, every railroad, all public buildings, and every farm and home. The interest on the remaining at 5% would be enough to pay for all time $1,000 a year to each person in an army of 125,000 teachers and to an army of 125,000 nurses.[108] If humanity could have utilized this money for the purpose of helping itself how much better it would have been.

The world cost of the war has been given. The United States as one nation could have invested her $52,000,000,000 more adequately, it seems. This is a picture of the United States' cost of the war:[109] The

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[108] Barber, op. cit., p. 40

[109] International Problems Visualized, op. cit.

cost of the war equals the cost of all the churches, plus all education for five years, plus all surfaced roads, plus all medical care for five years, plus all fire losses for twenty years. The United States could have made a much finer country and more healthy citizenry if this money would have been invested in humanitarian causes. Still the government is requested more and more for national defense. Is there need for a larger navy? The navy definitely feels that it is necessary. The Naval Policy which was formulated in 1933 states that its fundamental policy is: "To maintain the Navy in sufficient strength to support the national policies and commerce, and to guard the Continental and overseas possessions of the United States."[110] American investments in foreign countries amounted to $17,967,000,000 in 1932. President Coolidge stated:

> "Our commerce and commitments abroad are so large that they need a navy for their protection. The person and property of an American citizen are a part of the general domain of the nation even when abroad." [111]

Today the government is maintaining the same position as in 1933 when the Senate in resolution justified the President for his stand on American interest. The gradual building of our armament program which is racing with the nations of the world shows this. This diagram shows the increase of armaments since 1934: (In millions of dollars).

Year	Army	Navy	Total
1934.....	205	274	480
1935.....	212	321	534
1936.....	373	391	764
1937.....	359	497	856
1938.....	432	596	1,028
1939.....	490	673	1,163
1940.....	1,000	760	1,760

[110] Page, op. cit., p. 80.

[111] Bishop Edgar Blake, "Where are We Going?", (Chicago: Commission on World Peace, 740 Rush Street), p. 17.

According to this we have a national defense budget of $1,800,000,000 to be expended during this year, but according to the News Bulletin this budget comes approxiamtely to five billions of dollars:[113]

War Department("non-military")	$ 45,000,000
U.S. Maritime Commission (Naval Auxiliary)	149,000,000
"Civil" Aeronautics Authority	28,000,000
Navy Department (under "public works")	50,000,000
War Department (under "public works")	223,000,000
"National Defense" ("regular")	1,539,000,000
"Emergency National Defense"	300,000,000

To these figures must be added appropriations for "hemispheric defense patrols, Coast Guard, and Federal Bureau of Investigation." These expenditures bring a total of more than three billion dollars and when added to the regular appropriations equal almost five billion dollars for national defense.[114]

While this expenditure in national defense is going on we have "one-third of the nation that is ill-housed, ill-clothed, and ill-fed." Then too there are 650,000 dropped from WPA, 250,000 from PWA, 100,000 jobs taken from the NYA and CCC, and all the remaining funds in the Housing Authority are to be returned to the Treasury.[115] Economically America is hastening towards another war. We are spending money which is being wasted. It is not only true of one nation, it is true of many nations today. The cost of armaments is waylaying plans for all national humanitarian purposes in every country in which it exists.

There is a way toward economic justice which we must attempt to travel in our living. Internationalism in the economic field must

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[113] News Bulletin, (New York: Youth Committee against War) Vol. 4, No. I, Jan. 1940.

[114] Ibid.

[115] Ibid.

be our goal, but now we must start with what we have and carry out the immediate needs as Alfred Schmalz suggests.[116] First all nations must have access to raw materials on equal terms; Second, all goods must be admitted to colonial areas on equal footing; Third, the Mandate principle of the League of Nations must be extended; Fourth, there must be a reduction of tariffs; Fifth, currency must be stablilized; Sixth, international cooperation to raise the standards of labor and living throughout the world; and Seventh, the nations of the world must disarm. These are the aims we must work toward in the economic world in order to have world peace.

C. Summary

The primary aim of this chapter has been to consider the major reasons which arise in the formulation of a philosophy of peace. These reasons are not ends in themselves, but are points of departure from which we may proceed in forming our philosophy of peace.

The religious reason centers itself in the teachings of Christ, even though interpreted differently in various periods of history. War is prohibited not by force, but by the Spirit of Love and Brotherhood which Jesus continually emphasized. This attitude must in turn be held by the individual Christian and the Church. In life it is the way of non-resistance.

The moral-humane reason considers the place of a person confronted with the crisis of war. Undoubtedly many persons get thrills out of participating in the excitement of modern warfare. However, we

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[116] Social Action, "op. cit", pp. 19-22.

are always faced with the question: "Ought" we to kill and lay waste because of emotional thrills and selfish ends? The answer is first with the individual and his decision about the task of killing, then his attitude will radiate into society and gradually develop into stated reasons for or against war. The "oughtness" in the personality points out the evil in everyday living. War is evil.

The political policies of the nations in their striving for power have enclosed themselves in the shell of selfishness. The political power of the individual becomes a part of the State. Thus democratic principles fall by the wayside and everything the state does is morally right regardless of public opinion and personal rights. Peace cannot exist under such conditions. It can only exist where there is democratic freedom, personal rights respected, and where selfish ends are forgotten. Nations and persons will have to search together in the development of a political system in which peace is an actuality.

The economic endeavors of the nations have, as always, been strangling the economic trade inlets of neighboring nations. Each nation's struggling to gain greater wealth, particularly gaining it from the nations which have limited resources. About these selfish economic ends national and international sins have been a constant source of lying and diplomacy leading to war. Each nation, in order to have peace, must recognize the necessity of human needs in the world. When this is accomplished then will nations forget their selfish motives and together cooperate in building an economic world which considers the economic needs of all. Creative and constructive use of economic gain will strive for the upbuilding of the tools for living, thus

realizing peace.

All four reasons converge on one essential fact: The Selfishness in man. Of course, they are stated in different forms, out still this factor in man's living has set the standards by which civilization has travelled. It is hard to substitute ways of unselfishness for those of selfishness, but it is the continual task of individuals and nations to strive for international cooperation which will carry us one step farther toward the Christian Brotherhood of Man.

CHAPTER III

THE PRACTICE OF PEACE EDUCATION

A. Introduction

In all processes of learning, educational facilities find their place of usefulness. Whether it is in the school-room, in the church, in the home, or from life experience itself we learn through a fixed educational method. If this method has as its ideal war then we are bound toward that end as in the last war period. During the last war the faculty of Ohio State University formulated the collegiate features of the National Defense Act of June 3, 1916.[1] This act placed Reserve Officers Training Corps in educational institutions. Some of the most active workers in the National Security League were: President of Princeton, John Hibben, President of the University of Chicago, Harry Pratt Judson, theologian, Shailer Matthews of Chicago, and many others.[2] These men were speakers for the cause of war. They even went further and questioned the actions of students and professors on the college campi of America. In the June Bulletin of the League these statements were made:

> Dean Harnell of Temple University, Philadelphia wrote, "We are watching very carefully two or three members of our faculty whose disloyalty we might possibly question.

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[1] C. H. Hamlin, Educators Present Arms, (North Carolina:Wilson, 1939), p. 6.

[2] Ibid., p. 8.

President Bryan, of the University of Indiana, "We have been diligent to learn the facts with regard to the loyalty of all those connected with the university. One man had been dismissed."[3]

The National Education Association in the years of 1917 and 1918 were patriotic rallies instead of educational meetings. At the 1917 meeting in Portland, Oregon a professor made the following statement in an address:

> The American public schools are a gigantic training camp in which youth is prepared to fight for priveleges and to defend the rights of others outside of their environment because they know the principles to be true and the cause to be just. It was a remarkable step that America took in the Spanish-American War when it fought for human rights without regard to control and when it insisted on a settlement that paid the defeated country an indemnity for the privilege of teaching the lesson of a better way of living and managing.[4]

Today, after educators have been able to look back upon the waste and suffering of the war, their point of view has changed. Shailer Matthews recently gave a chapel talk at the Pacific School of Religion stressing the way of Christian Brotherhood. In the 1934 national convention of the National Education Association the following statement was made:

> War is the greatest menace to civilization. As an important step toward the elimination of war, legislation should be passed by the United States Congress prohibiting profits on the manufacture and sale of munitions and other war equipment. Children should be taught the truth about war and its costs in human life and ideals in material wealth. "The Journal" of the National Education Association should carry frequent articles concerning war, its costs and its consequences.[5]

The World Federation of Education Associations, The American Federation

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[3] Ibid., p. 11. [4] Ibid., p. 26.

[5] Florence Brewer Boeckel. "Notes on What Schools are Doing." National Council for Prevention of War, Washington, D. C., 1936.

of Teachers, and The National Congress of Parents and Teachers are also sponsoring the teaching of peace.[6]

With the churches of America and the Peace Organizations encouraging the teaching of peace we have no better opportunity for the launching of a drive in peace education. It is unusual to have both the secular and religious organizations of a nation arriving at the same conclusion.

B. The Task and Aims of Peace Education

The general task of peace education is to instill good-will and world peace in the hearts and minds of persons and to make known the facts of war and peace to everyone.[7] This being the case than it is necessary to maintain aims or guide-posts toward which the methods and techniques of Peace education may effect a completion of its task. The aims of peace education will vary with the subject under consideration. In international relations the aims are:

1. To awaken students to the methods and uses of propaganda in international affairs so that they may evaluate foreign news reasonably rather than emotionally.

2. To inculcate in the students an attitude of tolerance toward foreign nations.

3. To learn how our foreign affairs are conducted so that the students may appreciate the value of the Foreign Service and the protection it affords the citizen

4. To analyze and evaluate the work of the League of Nations in

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[6] Ibid.

[7] Elizabeth and John Lobingier, Educating for Peace, (Boston: Pilgrim Press, 1930), pp. 2-6.

all its branches so that the possibility of international cooperation and the reasons for the League's recent decline may become clear.

5. To increase awareness of our growing interdependence nationally and internationally so that the students may adjust themselves better to the changing world.

6. To strengthen the faith of students in democracy and international cooperation as the surest way to peace.

7. To widen the horizon of students to include the world of nations so that they may look abroad and become more truly appreciative of foreign attitudes and policies.

8. To increase the vocabulary of students so that they may read foreign news more intelligently.

9. To offer opportunity to students of greater ability to do voluntary research work so that they may not only help inspire more interest on the part of the other members of the class, but also deepen and broaden their own understanding of international relations.[8]

The church on the other hand states its aims in a different way. The Church of the Brethern in its "Building the Peace Mind" formulates the following aims:

1. Give the clearest possible testimony to our Christian faith in our time and place, and at any cost.

2. Build the Kingdom of God on earth, beginning now and working harder than ever because the destructive forces are working harder now.

3. Save our young men and our church any unnecessary suffering.

4. Save our Governments (national, state, and local) any unnecessary embarrassment, while we try to demonstrate our essential and constructive patriotism on a world scale.[9]

In secular education the aims are stated in a more general scope. This is due to the large number of fields which are taught. The Committee

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[8]Leo Litzky. "A Course in International Relations", Social Education, March 1939.

[9]Published by the Board of Christian Education, Chicago, first page.

on Peace Education of the James Monroe High School of New York City formulated the following specific aims for a peace program in their school.

1. A realization of the desirability of Peace for 'peace hath its victories no less renowned than those of war'.

2. The recognition of the futility, stupidity, horror, and economic wastage of modern warfare as an instrument for settling international disputes since some of the foulest blots on the pages of the annals of mankind are those recording innumerable instances of man's inhumanity to man.

3. An understanding of the causes of war--fundamental causes contrasted with immediate causes.

4. The development of a conviction concerning the desirability of settling disputes, both domestic as well as international, by the process of conciliation, arbitration, or judicial decision instead of by resorting to the arbitrment of brute force.

5. A realization of the danger of jingoistic propaganda which seeks to promote racial, religious, class or political bigotry.

6. Emphasis upon developing a realization of the brotherhood of man and a respect for the sanctity of human life.

7. Development of an appreciation of international cultural contributions and admirable universal traits characteristic of all peoples coupled with a spirit of urbane tolerance.

8. A realization of the desirability of evolutionary change through orderly legal procedure in both domestic and international rather than by revolutionary, destructive methods.

9. A realization of the great advances made in human progress since primitive men with the object of encouraging an optimistic attitude towards the eventual attainment of the goal of a war-less world.

10. The development of an active intellectual curiosity accompanied by an open-minded, yet critically tolerant spirit of inquiry into the background of the major aspects of current international relations.

11. A realization of the importance of scientific thinking coupled with suspended judgment in forming judicious attitudes predicated upon knowledge of relevant facts and tempered by unemotional, unbiased attempt to evaluate the reliability and relative significance

of conflicting points of view.[10]

Three sets of aims in peace education have been given. Those in a particular field of study, those from a religious organization's stand point, and those in the field of general education. In peace education none of the above group of aims are sufficient within themselves. The combination of those in a special field of study, those in the religious field and those in general education establish the aims of peace education in the administration of its program.

C. Teaching and its Methods in Peace Education

The teaching in peace education has as its particular objective the student. The process of his teaching will vary with the instructor, however there are several ends which good teaching must achieve. It must present the materials in such a way that interest in the study is continual and not spasmodic. It must arrange logically the materials for study. It must be conscious of the differences in background and in opinions of those being taught, not in the sense of intolerance, but in understanding. In good teaching the instructor in Peace Education will follow The Ten Commandments For Peace Teaching by Ellen Lamar Thomas:

I. The teacher must exalt the heroes of peace above those of war.
II. The teacher must destroy the romanticized concept of a "holy war".
III. The teacher must substitute for the ideal of a glorious death the ideal of a life of service.
IV. The students of today must be placed on their guard against the power of a sensational press.

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[10]Henry E. Hein, Peace Syllabus, (New York, 1938), pp.2-3. Unpublished material.

V. The pupils must be trained to ferret out the real causes of the war--to realize that selfish interests often masquerade under seductive catch-phrases.
VI. The teacher must point out that neutrality is invaluable--that for it a nation can afford to pay a high price, even to the point of giving up long-cherished principles such as freedom of the seas.
VII. Pupils must be impressed with the immensity of modern war and the tremendous cost to all engaged.
VIII. The teacher should combat that prevalent idea of the inevitability of war.
IX. History courses should include a thoughtful study of the various plans for attaining peace advocated by the best thinkers of today.
X. A study of history should free pupils from the bonds of petty nationalism. It should make them world-minded.[11]

Whenever instruction progresses by these standards teaching peace to the child it is fulfilling the requirement of its aim: (a) The gaining of knowledge; (b) the training to do and carrying on of creative study and application; and (c) the inspiring to be in the sense of aspiring to a higher way of conduct in a world of peace.[12] All of this centers in teaching peace a way of life. Its great aim.

Many of the methods in peace education are taken over from general education. They are: The drill, memorizing, reading, research, discussion, panal-discussion, debate, lecture, psychological and experimental tests, project, visual instruction, music, dances of other countries, drama, art, games and recreation, and the use of special days as Armistice Day.[13] Peace education has developed several methods which are not included in general education. They are: The use of

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[11]"Peace Education in Public Schools," The Syracuse Peace Council, Syracuse, New York, 1938.

[12]George Herbert Betts, How to Teach Religion, (New York: Abingdon, 1919), p. 47.

[13]Illustrations of the methods will be in the division E.

worship and meditation, the study of outstanding men who have devoted their lives to the cause of peace,[14] the distribution of peace literature, the carrying on of peace strikes, the international dinners, the carrying on of contests, as the peace poster contest,[15] the plebiscite and its application, the establishing of Peace Councils in committees both rural and urban, and the founding of Work Camps by the American Friends Service Committee. Peace education in teaching and methods is constructive in its endeavor toward world peace.

D. Techniques of Peace Education

The techniques used in peace education are from two sources: (a) those from general education which include both the classroom and research procedures, and (b) those which are unique in the development of Peace Education. With the procedures of the first source we are fairly familiar, but the second source is more recent and therefore needs greater exposition.

Richard Gregg, an outstanding pacifist, states:[16]

> Pacifist action has been mostly vicarious. It is true that education and definite public opinion are necessary before society can act.

He realizes that techniques in peace education are necessary for the carrying on of wholesome peace activity in society and begins by placing emphasis upon the training of the individual peace worker. First, he must refuse to take part in warfare and secondly, he must strive to

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[14]E.g., Allan A. Hunter, Three Trumpets Sound, (New York: Association, 1939). A study of the lives of Kagawa, Gandhi, and Schweitzer.

[15]Sponsored by the Peace Poster Press, Box 703, Baltimore, Md.

[16]Richard B. Gregg, Training for Peace, (Philadelphia: Lippincott, 1937, p. 1.

find the causes of war and substitute constructive forces in their place. The peace worker must realize that the energies of the individual should be released in positive and constructive outlets.[17] This type of educational technique demands the use of "Non-violent Resistence" or "Non-violent Persuasion".

The peace workers should organize themselves into units of five to twelve workers. The reason is:

> They can easily feel strongly as a unit; can think and plan effectively as a unit; and can act swiftly, perseveringly and effectively as a unit.[18]

To be effective as a unit all must:

> Develop their respect for personality, love for truth, tolerance, humility, hope and faith in the ultimate possibilities of human nature. All of these qualities and sentiments can be cultivated and strengthened in each of us.[19]

Then personal development is the beginning of peace work. Self respect is the first trait to be achieved and this can be done in the following ways

> 1. Through personal cleanness of body and cleanness and neatness of clothes.
> 2. Maintaining the conviction of the worthiness of the methods used and the aims to be achieved.
> 3. Through creativity in Peace Work.
> 4. By developing the "sentiment of unity with all mankind" through the following channels: (a) Singing ... "Making music gives self-assurance, vigor, unity, tolerance, a sense of equality, happiness, love of beauty, an awareness of making a significant contribution to the social group." (b) Through folk dancing and rhythmic exercises. (c) Through walks together and eating together. (d) By joint meditation. (e) By individual meditation. (f) By bearing tradition and stories of heroic achievement. (g) By sharing new ideas. (h) By courage and lastly, (i) By action.[20]

Besides Self-respect there are two other ways of persuasion

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[17] Ibid., p. 3.

[18] Ibid., p. 8.

[19] Ibid., p. 9.

[20] Ibid., pp. 10-17.

to be utilized. They are: First, through deeds.

> By deeds which will prove to all people--neutrals and opponents --that he is truthful, trustworthy, self-controlled, kind, courageous, respectful of all personality, non-violent, just, persistent--in trust, admiration, and affection of all men.[21]

Second, Through manual work with the unemployed, with prisoners, with other races, in public health and sanitation work, in the out of doors, knowing and using first aid, and many other social service jobs.[22] The reasons for manual work are: (1) learning to co-operate with people; (2) gives a feeling of creativity; (3) establishes a unity among those with whom labor is done; (4) breaks down resistence within personalities; and (5) many tensions within the personality may be resolved through work.

The peace unit finds its co-operation or unity through a similar type of meeting:

I. Singing together, 8 minutes.

II. Reading aloud from some book, 30 minutes. Members may be doing their manual work while the reading is going on.

III. Discussion:
  A. The reading just completed, or
  B. Work planned for the team, or
  C. Some public event related to the team's purposes, 30 minutes.

IV. A report of work done since last meeting, with discussion, 15 minutes.

V. Meditation, 15 minutes, or folk dancing or singing for the same period of time.[23]

Turning from the preparation of the unit for peace education to the carrying out of their plans in the local communities we find technique very vital to the developing of the peace ideal. Starting

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[21] Ibid., p. 22. [22] Ibid., p. 33. [23] Ibid., p. 26.

with the rural local church in peace field work an introduction to the community is necessary. This may be accomplished through the local minister. He may use some peace materials in the morning worship as, a sermon stressing the Christian ideal of peace, especially Christmas Sunday and the Sundays preceding Armistice Day (November 11) and World Goodwill Day (May 18). Peace materials may be used in prayers, responsive readings, and hymns. In the Church School much peace material may be used in the lesson and in the worship service.[24] After the unit has worked in the community for a while and has become acquainted with the persons who are primarily interested in the Peace Cause it is wise to set up a local peace council which centers about the minister of the local church or the Peace Council if the peace program maintains the interest of a large group in town or city. The plan:

A LOCAL PEACE COUNCIL[25]

Women's Clubs — The Churches — Farm Organizations — Peace Societies
Schools and Colleges — Organized Labor — Business Associations
Service Clubs — Veterans' Organizations — Other Community Groups

Local Peace Council

Executive Committee
Chairman
Secretary
Treasurer
Chairmen of Council Committees

COMMITTEES

Civil Liberties — Meetings — Literature — Movies and Drama — Speakers — Radio — Non-Partisan Political Action — Finance — Publicity

[24]"Program Suggestions for World Peace", Federal Council of the Churches of Christ in America, New York, p. 24.

[25]"Organization of Local Peace Councils", National Peace Con-

Combining the techniques of General Education and those of Peace Education the principles of peace may be taught in many different ways. In the teaching of peace it is a moral responsibility on the part of the instructor to know and to master teaching techniques.

E. Graded Peace Education

The foundation of peace education is the material with which it works. The materials are found in all channels of life as, music, art, writing, labor, social life, politics, religious living, and many other cultural fields. The problem which confronts the peace educator is the arranging and selecting of materials which will be within the experiences of the students. If the material does not come within the experiences of those taught, then the processes of teaching will be valueless. This point of view does not tend to make for a material centered but for a life centered course of study. In all educational philosophy it is true that there are different age levels which have had experiences in accordance with the age level achieved. There are three such general levels in experience: the children from 0-12 years of age, the youth 13-24 years of age, and adult from 25 on. It is the graded peace materials for these various age groups which we must consider.

1. Children

The outstanding example of the use of graded peace materials

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ference, New York, p. 3. This plan should be modified when used to take care of the local needs.

is that used by the Des Moines Public Schools in the Observance of Goodwill Day on May 18th. These materials include the following grades: Kindergarten to the sixth.

The following is an example of group interest in the understanding of customs of other nations.[26]

> Early in January the Serbian children in one of our second grades told the other children of the pigs which were to be roasted at their homes the next day in preparation for their Christmas feast. Christmas in January and roasting whole pigs were new and peculiar ideas to the American children and immediately challenged their interest. The teacher went to one of the Serbian homes and after explaining how interested the children were in knowing more about this Serbian custom asked if the group might watch the roasting of the pigs. As a result the entire second grade group observed the making of the fire, the way the hot coals were raked under the racks on which the pigs were to be roasted, and the pigs as they were placed on the spits and frequently turned. While the pigs were roasting the Serbian mother showed the children other foods which she had prepared for the next day's feast and told them of other Serbian customs which her family would observe and how she had observed these same customs when she was a little girl in Serbia.
>
> Upon their return to school the children discussed these interesting things which they had learned and the teacher helped them compare the Serbian Christmas customs with our own and to see that they were not peculiar at all and not so very different from the things which had been done in their own homes in celebrating Christmas.

This is indeed a prelude to Goodwill among peoples. Futher suggestions for the observance of the day are: (The examples which follow will be from one grade in a particular subject)

In history and geography, Grade 5.[27]

The Memorial Peace Arch

> The Rush-Bagot Agreement of 1817 provided that there should be no warships on the Great Lakes which

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[26] Copy of General Bulletin No. 55. Washington: National Council for Prevention of War, 1932, pp. 3-4. Unpublished material.

[27] Ibid., p. 8.

join the United States and Canada and ever since that time, this long boundary, now nearly four thousand miles long, has been a boundary of peace without a warship or a fortress, a soldier or a gun.

A Memorial Peace Arch dedicated in 1921 was built to commemorate the one hundred years of peace that have existed between America and Great Britain.

It is near Blaine, Washington, and rests half on British soil and half on the American side of the international boundary. Built of steel and concrete it is adorned by two flag poles one of which is to carry the flag of Great Britain and the other one the stars and stripes. On the plinth of the American side are inscribed the words, "Children of a Common Mother"; on the Canadian side, "Brethren Dwelling Together in Unity". On the interior, below one of the doors, are inscribed the words, "Open for One Hundred Years"; below the other door the words, "May These Doors Never be Closed."

In Art, Grade 3B.[28]

a. Aim:
   To cultivate a respect and admiration for the American Indians as an artist and a person.
b. Materials
   Pictures
   Pottery
   Blankets
   Baskets
c. Some points which may be emphasized during the work.
   1. Almost all Indians are artists and craftsmen, making beautiful rugs, costumes, jewelry and pottery.
   2. The beautiful color of the Indian's skin.

In Music, Grades 6B-6A, Norwegian (Finland)[29]

a. Favorite instruments---Development of many instruments.
b. Composers, Edward Grieg and Christian Sinding.
c. Artists, Christensen (St. Olaf)
d. Suggested material
   1. Piano, Sinding: Rustle of Spring
      Norwegian Dance
      Grieg: To Spring
   2. Phonograph, Grieg: To Spring
      Sinding: Bridal Procession
      Grieg: In the Hall of the Mountain King

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[28] Ibid., p. 9.

[29] Ibid., p. 18.

Norwegian Folk Songs
Norwegian Echo Song

3. Songs and Supplementary
The Herring Boats, Intermediate Music, Music Education Series, p. 159
To My Mother, ibid., p. 69
The Seashore, ibid., p. 203
Songs of Sweden, ibid., p. 138

In Junior High School the following materials may be studied in the observance of Armistice Day. In the Social Science Classes the following topic may be discussed.

History of world peace movements[30]

Although it is only recently that the abolition of war has become an urgent necessity, the greatest statesmen of the world have for many centuries urged the establishment of peace and of law and order among nations. Some instances follow:

a. Arbitration was used by the Greek league. It was also used by Carthiginians and Romans. In the 13th century one hundred disputes were arbitrated in Italy.
b. Swiss Federation (1291) adopted compulsory arbitration among its members.
c. Dante (1315) had a plan for World Peace.
d. Erasmus (1467-1536) said, "Arbitration is the better way."
e. Cruce (17th century) had a plan for World Peace.
f. Belles (Quaker, 1710) had a plan for World Peace.
g. Kant (1724-1804) proposed a World Federation, abolition of armies, etc.
h. Between the close of the American Revolution and the World War the United States arbitrated 83 disputes. 600 disputes were settled throughout the world.
i. First International Code was published by David Dudley Field in 1872.
j. William Ladd (American) published a plan for a World Congress and Court. This was laid before the first Hague Conference (1899). It was called the "American Plan".

Following the presentation of materials the students would naturally have times to ask questions concerning the problems which would arise.

In our stores today, if you walk to the toy counter, are all

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[30]"Copy of General Bulletin No. 26 of the Des Moines Schools", Washington: National Council for Prevention of War, 1930, p. 3. (mimeographed).

kinds of military toys. Soldiers, machine-guns, trucks, tanks, submarines, etc. Boys, especially, enjoy playing with such toys and by their interest in them wish to become persons operating them. They may not continue this desire, but it does leave an impression that things of war must always exist. In peace education the impression of the toy which is left upon the child's mind ought to be that of peace and goodwill. A suggested system of graded toys follow.[31]

1-12 months: Soft animals, balls, bath toys, beads (wooden, painted with a non-lead fast color, and securely strung), bells, rattles, rag dolls, boxes with lids. The baby needs to learn to grasp for, hold and feel things, so that anything that is harmless and washable, whose shape or color or sound attract him, is all that is required.

1-2 years: Unbreakable toys are desirable at this age. For muscular development--sandbox and sand toys, wagons, wheel barrow, kiddy car, iron or wooden train, wooden blocks.

For dramatic play--dolls, doll coach, pull toys, broom mop, shovel, see-saw.

For music and rhythm--bell, drums, musical push and pull toys, sound blocks.

2-4 years: The experimental age.

For outdoor play--balls, all kinds of gardening tools, slide, swing, see-saw, tricycle.

For dramatic and imitative play--toy animals, miniature house keeping toys, kitchen utensils, small boats, trucks, wagons, suitcases, doll furniture, and dolls. Yard squares of bright cheesecloth, all colors, can be used for many things.

Constructive and creative play--large wooden blocks, board to walk on, slide, blackboard, crayons, modeling clay, color tubes, hammer and nails, peg board and pegs, blunt scissors, nested blocks.

Music and rhythm --cymbals, music boxes, tambourines, drum.

4-6 years: The age of purposeful play.

For outdoors--roller skates, sled, football, outdoor gym.

Dramatic and imitative play--trucks, derricks, toy circus, play house, doll house, dolls to represent characters from other lands, farmyard, Noah's Ark, trains.

31"Toys and Peace", Washington: Women's International League for Peace and Freedom, 1937.

Constructive and creative play--paints, parquetry blocks, put-together toys, magic dots, cut-outs of children from other lands, weaving materials, sewing sets. Games of skill such as jack straws, ten pins, ring toss, bean bags, and simple spinning games with geographic background.

6-8 years: Ice skates, bicycle, trapeze, skis, croquet, archery, printing sets, things to build, electric trains, simple card games, anagrams, checkers.

8-10 years: Baseball, fishing tackle, basketball, tennis racquets, jumping rope.

Construction--carpentry tools, basket making, bead looms, easel, geology collection, magnifying glass, soap carving, toy theatre.

10-12 years: Age of special hobbies. The special interest of each child should be considered.

Outdoor equipment--scout knife and axe, tent, toboggan, biology and botany outfits.

Realistic play--camera, chemical sets, constructive sets, magic set, printing press, movie machine, meccano erector.

Build from cardboard, wood, etc., villages of other nations with typical houses, trees, landscapes, industries, implements.

Games--all good card and board games even if complicated.

Music--the formation of a small orchestra promotes discipline in working together, effacement of self, the value of good performance, and can be made the vehicle for teaching cooperation, creative work within a group, and appreciation of the art of other nations.

The following drama is an example of understanding our dependence upon other nations and the necessity for getting along with other peoples.

An International Breakfast[32]

"Characters: four, a reader, two children Jerry and Maclyn, a waitress.

Materials needed: Table, plates, silverware, linen table cloth or mats, menu cards, tray for waitress, globe.

Scene: Breakfast room, table set for breakfast, boys seated at table, reader at one side. As names of countries are mentioned the boys will look them up on the globe and display same.

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[32]By Julius Fischbach, Pastor of First Baptist Church, Lansing, Michigan. Unpublished material.

Reader: I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. Romans 1:14. We are having an International Breakfast. Maclyn and Jerry will be guests and enjoy an imaginary meal while the rest of you look in at the window.

Jerry, will you please look at the table cover. It is linen and came from Ireland, Belgium or Holland. Jerry, will you find the homes of linen on the globe?

Maclyn, look at the table. Is it mahogany? If it is mahogany, it came from India, Africa or South America.

Jerry, is there silverware and china on the table? Knives and forks are not entirely silver for silver is soft. Some alloys such as nickel and tin are used with the silver to harden it. Three-quarters of the world's silver comes from Canada and the other quarter from New Calendonia, a little island away over near Australia. Maclyn, see if you can find the island on the globe. To findthe home of tin we must travel far, east of India, south of China to the Malay Peninsula. The china we are using for our breakfast is from France, England and Japan.

We have lineoleum on the floor. The manufactures of lineoleum, in order to make this product, must get jute from India, cork from Spain or Portugal, linseed oil from Argentina and corpul from New Zeland. The Island of New Zeland looks like a big boot up side down. (Waitress enters and stands by table).

Now for breakfast. You have a choice of bananas and cream, figs

or pineapple. Ham and eggs, Cereal and cream, and cinnamon roll. Jerry, what is your order? Pineapple, corn flakes and cocoa? It has taken a lot of help from many people to get these foods for you, Jerry. We will send to the Hawaiian Islands for pineapple. The corn flakes and cream are from right here in the United States, but the sugar to sweeten your corn flakes comes from Cuba. Cocoa for your drink comes from either West Africa or South America.

Maclyn, you want bananas and cream? The cream is right from home but the banana has been shipped from Central America. Look for a rather large island right off the point of India, that Island is Ceylon and the cinnamon for your roll came from the Island of Ceylon.

Figs are grown in Palestine, Greece and Turkey and in our own California. The pepper for seasoning the ham and eggs came from the Dutch East Indies.

Isn't this a wonderful world we live in? Paul was right when he felt he was in debt to Greeks and barbarians, to wise and to foolish. When we realize that the whole wide world helps supply our breakfast we feel indebted to all the people of the world for our good and healthful foods.

Now, as in Paul's day, many of the people who help us are themselves in great need. You can do something for them. The gifts we send to other countries through the church missionary program and the money for the L.T.L. Anna A. Gordon Missionary fund makes it possible for us to help some of the children in other countries. The L.T.L. Missionary

money is used to teach boys and girls how to be healthy and happy by many healthful drinks such as water, milk and fresh fruit juices.

Paul said a rather peculair thing after he talked about being in debt to all the people. Being in debt to Greeks and barbarians, he finished by saying he was going to pay his debt to the Romans! What he meant was this: we can never pay our debt to all the people who have been good to us, but help and show our thankfulness by our gifts which will help children in other lands and the whole world will be better because we have been truly thankful."

Thus far examples of graded peace education have been illustrated. The next section consists of graded material which may be obtained from various offices which publish the literature.

GRADED MATERIALS OF INSTRUCTION

CHILDREN

PROGRAM MATERIAL

Packages including plays, recitations, songs, posters, project suggestions, notes on significance of day, etc., may be obtained from the National Council for the Prevention of War, 532-17th St., Washington, D. C:

Armistice Day - 10¢
Christmas - 10¢
Washington's Birthday - 10¢
Goodwill Day - 5¢
Flag Day - 10¢
Columbus Day - 10¢
Lincoln's Birthday - 10¢
Memorial Day - Peace Heroes Memorial Society, 3431 Larona Avenue, Cincinnati.
Pan American Day, April 14 - Pan American Union, Washington, D. C.

Christmas Here and Everywhere, by Lina A. Rauschenberg. A World Friendship Unit for Primary Children. Cokesbury Press, Nashville, Tenn. 25¢.

Christmas Around the World, by Una R. Smith. World Friendship Unit for Junior Boys and Girls. Cokesbury Press, Nashville, Tenn. 25¢.

Far Peoples, Grace Darling Phillips, University of Chicago Press, $2.00. Includes stories, songs, poems, games, programs.

Program Suggestions for Armistice Day and Other Special Days, published by The Women's International League for Peace and Freedom, Pennsylvania Branch, 1924 Chestnut Street., Philadelphia; Massachusetts Branch, 6 Byron, Boston.

World Friendship, edited by Evaline Dowling, Los Angeles City Schools, Los Angeles, 50¢. Suggestions for adapting course of study to promotion of world friednship, material for talks and essays, projects, etc.

World Federation of Education Associations, 1201 - 16 St., Washington. Suggestions for auditorium and schoolroom use.

Peace Education in Public Schools, 1938, Syracuse Peace Council, 1010 Hills Building, Syracuse, N. Y., 10¢.

Adventures in Friendliness, by M. F. Brown. Board of Christian Education of the Presbyterian Church of the U. S. A., Witherspoon Bldg., Philadelphia. $1.75. (Contains stories, poems, songs, prayers and with special reference to Latin-America.)

Adventures in World Friendship, by Committee on World Friendship, 289 Fourth Avenue, New York City. 25¢. (Illustrated booklet telling story of friendship projects with Japan, Mexico and Philippines.)

Cease Firing and Other Stories, by Winifred Hulbert. Macmillan, 1931. $1.50.

Dolls of Friendship, by Committee on World Friendship Among Children, 289 Fourth Avenue, New York City. 60¢. (An artistic, well-illustrated volume telling the story of the first project of the Committee.)

Famous Bible Pictures and Stories They Tell, by Elizabeth H. Bonsall. American Sunday School Union, Philadelphia. $1.50. (Emphasizes idea of peace and goodwill.)

Far Peoples, by Phillips. University of Chicago. $1.50. (Valuable source book for stories, games, songs, and programs.)

Greatness Passing By, by Niebuhr. Scribner, New York City. $1.50. (Stories to tell to boys and girls.)

International Journal of Religious Education. Issues January, March, April, 1935, on Peace and World Friendship. 203 N. Wabash Avenue, Chicago.

Living Together, by Dadmun. Beacon Press, Boston. 75¢. (Stories and Pictures.)

Mexican Exhibits, World Friendship Among Children, 289 Fourth Avenue, New York City. 5¢. (Description of Friendship exhibits.)

Peace Crusaders, compiled by Anna Bassett Griscom. Lippincott and Company, Philadelphia. $1.50. (Stories, poems, essays for children.)

Peaceways Series, by London Friends Book Centre, National Council for the Prevention of War, Washington, D.C. Sets of ten, $2.50. (Stories to tell and read.)

The Children's Story Garden. Lippincott and Company, Philadelphia. $1.50. (Collection of Stories.)

The New Patriotism, by Clark and Gillespie. Bobbs-Merrill. $2.00. (Anthology of poems of the New Patriotism.)

Ship East-Ship West, Elizabeth Lobingier. World Peace discussed. Ages, 6-10. 50¢ **

Broken Guns, Eleanor H. Brainard. The Peace movement discussed. Ages, 8-12. 50¢ **

Men Are Brothers, Eva Taylor. Social and Interracial questions. Ages, 10-16. $1.00. **

Children's Story Garden, Anna Pettit Broomell. Useful in grades 1-10. $2.00. **

Children's Story Caravan, Anna Pettit Broomell. Useful in grades 1-10. $2.00. **

S. O. S. Geneva, Plant and Soidlin. Ages, 8-12. $2.00. **

America Stands for Pacific Means, Arthur Charles Watkins. A book for boys and girls and others on the principles and practice of social cooperation. 160 pp. Cloth cover, 75¢, postpaid. Paper cover, 25¢, postpaid; 10 or more copies, 15¢, postpaid. **

The Story of the Paris Pact, Arthur Charles Watkins. Account of the pact in which the nations made war illegal and pledged themselves to settle all disputes only by pacific means. 75,000 copies of first three editions used by schools and groups cooperating with the National Student Forum. Third edition revised and brought up to October, 1934. 160 pp. Cloth cover, 75¢, postpaid.**

The Paris Pact and International Relations in American High Schools. Prospectus of the National Student Forum announcing plans for the study of the Pact and more than thirty other projects in international relations in the high schools of the United States. Prospectus free and enrollment of school free, including small package of free teaching material. **

List of Material for Teachers. Sample free. **

Notes on What Schools Are Doing. 5¢. **

Camp Program. 10¢. **

Des Moines Public Schools General Bulletin No. 55. Observance of Goodwill Day, Kindergarten to Grade VI. (Incidental classroom teaching for worldmindedness). 10¢. **

**From Woman's International League for Peace and Freedom, 1924 Chestnut Street, Philadelphia, Pa. National Literature Department.

Des Moines General Bulletin No. 26. Materials and teaching suggestions in social science and English in junior and senior high schools (Classroom teaching and assembly program). 10¢.**

Programs in Education for Worldmindedness, the contribution of various racial elements to our complex American life. Education in World-mindedness, the contribution of education to world unity through literature, history, science, etc. Pioneers of the New World. Assembly programs arranged by months. By Rachel Davis-DuBois. 15¢.**

Course on Prejudice. 5¢. **

Library Projects. 5¢.**

Package for Teachers including songs, games, parties and miscellaneous material. 10¢. **

Across Borderlines. Collections of pageants, plays, songs, stories and poems, with suggestions for school projects and with lists of books. Illustrated in colors. 8 - 12 years. 151 pp. 50¢.**

GENERAL MATERIAL

Friendship Series No. I - Bridge of Peace Poster, 16" x 20", 3 colors. Children in national costumes playing "London Bridge". 5¢.**

Friendship Series No. II - Work packet, with 7 pictures to color (Children at play, Mexico, Ireland, Greece, Italy, Switzerland, Japan), and music of Mexican birthday song and National Dance; also a simple play. 25¢. **

Friendship Series No. III - Outline drawing 12½" x 25", which after coloring and lettering is folded and cut into an illustrated 20 page booklet. Picture portrays 2 children and their delight in learning about children of other lands. 10¢. **

William Penn, his life and times. Graded material for all ages, pictures, stories, plays and lantern slides. Per packet, 25¢. Order from Friends Peace Committee, 304 Arch Street, Philadelphia.

Teachers' Peace Material for Kindergarten and Elementary Grades - with special emphasis on the American Indian. Booklet, 10¢. **

**Order from Women's International League for Peace and Freedom, 1924 Chestnut St., Philadelphia, Pa.

School World Friendship League, Inc. Organized by classroom units in schools of all grades. For information write Mrs. Laura Shehard, Corresponding Secretary, Box 302, Calexico, Calif., or Mrs. Helen S. Evans, Founder, Brawley, California.

Handbook for High School World Friendship Clubs. Los Angeles City School District, School Publication No. 2075. 1931, 25¢.

Projects in Travel through Books for Libraries and Schools. Plans carried out in Los Angeles, Calif., Louisville, Ky., Fairhaven, Mass., and Cleveland, Ohio. Mimeograped, National Council for the Prevention of War, 5¢.

Annual Essay and Declamation Contests

National Student Forum on the Paris Pact, Arthur Charles Watkins, Director, 532 - 17th St., Washington, D.C.
The League of Nations Association, Inc., 8 W. 40th St., N. Y. Contests for students in high schools and normal schools.
American Friends Service Committee, 20 S. 12th St., Philadelphia. The Youth Peace Contest. Suggestions for a declamation contest for boys and girls from 9 - 15 years of age in any community.
Brooks-Bright Foundation, 342 Madison Ave., N. Y.

International Correspondence

Junior Red Cross, Washington, D.C.
Sven V. Knudson, "My Friends Abroad," 248 Boylston St., Boston.
National Bureau for International Correspondence, Peabody College, Nashville Tenn.
Miss Mary N. Chase, Proctor Academy, Andover, N. H.

International Gift Projects of the Committee on World Friendship Among Children, 289 Fourth Ave., N. Y.

SUGGESTIONS FOR CLASSROOM WORK

(Books for high school classes are starred)

General

Some Practical Efforts to Teach Goodwill by Smith and Canary. Bulletin of the School of Education, Indiana University, Bloomington, Indiana. 50¢. (Study of lessons in understanding and goodwill from 1st grade through college.)

SCHOOL PROJECTS

Auditorium Projects

Model Assembly of the League of Nations. Suggestions for high school model assemblies of the League. League of Nations Associations, 8 W. 40th St., New York.

A Program in Education for Worldmindedness, the contribution of various racial elements to our complex American life. Education in Worldmindedness, the contribution of education to world unity through literature, history, science, etc. Pioneers of the New World by Rachel Davis-DuBois. Assembly programs arranged by months. Published by the Women's International League for Peace and Freedom, 1924 Chestnut St., Philadelphia. Also obtainable from the National Council for the Prevention of War, 532- 17th St., Washington, D.C.

Local World Trade Survey - maps, suggestions and instructions. National Council for the Prevention of War, 532 - 17th St., Washington, D.C.

Classroom Projects

National Student Forum on the Paris Pact. Carried out in 1935-36 in over 2,400 high schools. Arthur Charles Watkins, Director, 532 - 17th St., Washington, D.C.

Around the World - A Project in Human Geography, Birmingham Southern College. Mimeographed, National Council for the Prevention of War, 532 - 17th St., Washington, D.C., free.

A Project for Peace for Elementary Grades. American Interracial Peace Committee, 20 S. 12th St., Philadelphia. Based on play, "Good Will, the Magician."

School Organizations of which branches may be formed

Junior Red Cross, Washington, D.C.

World League of International Education Associations. International clubs of high school students are organized, one purpose of which is to discover, encourage and help students particularly interested in international relations. Honorary President, Dr. Ray Lyman Wilbur; Director, Mrs. Alice Wilson, 529 Phelan Bldg., San Francisco, California

Des Moines Public Schools

General Bulletin No. 55. Observance of Goodwill Day, Kindergarten to Grade VI. (Incidental classroom teaching for world-mindedness) 48 pages.

General Bulletin No. 26. Materials and teaching suggestions in social science and English in junior and senior high schools. (Classroom teaching and assembly program), 38 pages. Mimeographed, National Council for the Prevention of War, 532 - 17th St., Washington, D.C. 10¢ each.

Free Material for Teachers, a list compiled by O. Myking Mehus, State Teachers College, Maryville, Mo., 10¢. Publication of organizations arranged according to subject.

Notes on What Schools are Doing, National Council for the Prevention of War, 532 - 17th St., Washington, D.C.

Package of Material for Teachers, mimeographed material, resolutions of educational organizations, essays by students, articles by teachers, etc. National Council for the Prevention of War, 532 - 17th St., Washington, D.C.

Art

School Project. The Public Schools of Los Angeles, California, designed, wrote verses, and printed a Christmas card in 1928. Sample on request from Miss Evaline Dowling, Committee on World Friendship, Los Angeles City Schools, Los Angles, California, or the National Council for the Prevention of War, 532 - 17th St., Washington, D.C.

Quotations on the influence of the art of one nation on another. The National Council for the Prevention of War, 532 - 17th St., Washington, D.C., free.

Nationalism or Peace? Duncan Phillips, reprint of address. National Council for the Prevention of War, 532 - 17th St., Washington, D.C., free.

Athletics

Sportsmanship. A.E. Hamilton, The Sportsmanship Brotherhood, 342 Madison Ave., N. Y., 50¢. (The relation of sportsmanship to world peace.)

Domestic Science

Projects. Sewing: making flags of all nations; dressing dolls in costumes of all nations.

California Schools have arranged series of programs serving the typical meals of various countries. For information write, California State Federation of World Friendship Clubs, Riverside High School, Riverside, California.

A Tour of the World in one evening including typical foods of other nations. National Council for the Prevention of War, 532 - 17th St., Washington, D.C., 5¢.

English

Special assignments can be used to call attention to the writings on peace of Emerson, Longfellow, Whittier, Lowell, Tennyson, Whitman, Carlisle, Voltaire, Mill, Hugo, Dante, Kant, Erasmus, Tolstoy, etc. Collections of modern poems on peace include those by the best known of recent authors, Alfred Noyes, John Drinkwater, John Galsworthy, etc.

Blaisdell, Child Life Readers. Primer and five readers. Macmillan, N. Y., from 60¢ to 90¢ each.

Condon, Randall J., Series of Atlantic Readers. 5 vols. Grades 4 - 8. Little, Brown, Boston, 85¢ a vol.

*Fosdick, The Old Savage in the New Civilization. Doubleday, Doran, N. Y., 1928, $2.50.

Griscom, Anna Bassett, Peace Crusdaers: Adventures in Goodwill. Suitable for supplementary reader. Lippincott, Philadelphia, 1928, $1.50.

Powers, Mabel, The Indian As Peacemaker. Revell, N. Y., 1932, $2.00. Order from Mabel Powers, Chautauqua, N.Y. Supplementary reader.

Redfield, William C., We and the World. Supplementary reader. Silver, Burdett, N. Y., 1927, 84¢.

Stone, Clarence R., Treasure Chests. A Basic Fifth Reader, Webster Publishing Co., 1808 Washington Avenue, St. Louis, Mo., 1935, 66¢.

Collection of stories by various authors, Children's Story Garden. Lippincott, Philadelphia, $1.50.

The Children's Story Caravan. Lippincott, Philadelphia, $2.00. True and imaginative stories dealing with peace and the social problems. A companion volume to Children's Story Garden.

Geography

Packard, Leonard O., and Sinnott, Charles P., Nations as Neighbors. Macmillan, N. Y., $2.00.

Redfield, William C., Dependent America, Houghton, Mifflin, Boston, 1926, $2.50.

Travels in Many Lands. Geographical readers including "Mexico and Central America" and "South America," Franck. F. A. Owen, Danville, N. Y., 1928, 72¢ each.

Hillyer, V. M., A Child's Geography of the World. Century, N. Y., $3.50.

Smith, J. Russell, Human Geography. Vol. I, grades 4, 5 and 6, $1.32. Vol. II, grades 6, 7 and 8, $1.72. Winston, Philadelphia. Nations as neighbors.

Smith, J. Russell, Home Folks. For beginners. Winston, Philadelphia, $1.16.

Smith, J. Russell, Geography and the Higher Citizenship, National Council for the Prevention of War, 532 - 17th St., Washington, D.C., 2 for 5¢.

Telephone Almanac. American Telephone and Telegraph Co., 195 Broadway, N. Y.

Economic Survey and Local World Trade Maps, National Council for the Prevention of War, 532 - 17th St., Washington, D.C., 50¢ complete; 25¢ covering any one state.

History

Coffman, Ramon, The Child's Study of the Human Race. Dodd, Mead, N. Y., $3.50.

Hartman, Gertrude, The World We Live In and How It Came to Be. Macmillan, N. Y., $5.00.

Happold, F. Crossfield, The Adventure of Man. Harcourt, Brace, N. Y., $2.00.

Hodgdon, Jeannette Rector, The Enchanted Past. Ginn, Boston, 88¢.

Kummer, Frederic A., First Days of History. First Days of Knowledge. First Days of Man. Doubleday, Doran, N. Y., $2.00 each.

*Magruder, Frank Abbott, National Governments and International Relations, Allyn and Bacon, N. Y., 1929, $1.80.

Parsons, Geoffrey, The Stream of History. Scribners, N. Y., 1928, $5.00.

*Thomas, Harrison C., and Hamm, William A., The ABC of History. 3 volumes: The Foundations of Modern Civilization; Civilization in Transition; Our Own Times. Vanguard Press, N. Y., 1929, 50¢ each.

*Wells, H. G., The Outline of History. Garden City Publishing Co., N. Y., 1922, $1.00.

*Williams, Mary Wilhelmie, Outline for High Schools for Incidental Study of Latin American History. History Teacher's Magazine, June, 1918.

Boeckel, F. B., Efforts of the Founders of the United States and Its Leaders to Abolish War, National Council for the Prevention of War, 532 - 17th St., Washington, D. C., 5¢; $3.00 per 100.

Science

George, Lloyd and Gilman, James, Modern Mercuries. McBride, N. Y., 1932, $3.00.

Gibson, Charles R., Heroes of the Scientific World. Lippincott, Philadelphia, 1926, $2.50.

Stevens, Bertha, Child and Universe. John Day, N. Y., 1931, $3.75.

Suggestions for special topics:

Consideration of many nations represented by scientists who have contributed to the discoveries and inventions which have led to quick communication throughout the world.

Present governmental activities which involve cooperation of scientists of many nations. For example - weather reporting, health protection, geological surveys, agricultural experiments, astronomical obervations.

The adventure and heroism of science.

Social Studies

Evans, Junior Outline of History. Appleton, N. Y., 1933, $2.00. Adaptation of Wells' Outline.

Knapp-Fisher, The Modern World, A Pageant of Today. Dutton, N. Y., 1934, $2.50.

Piper, Children of Other Lands. Platt & Munk, N. Y., 1933, $1.25.

Upjohn, Friends in Strange Garments. Houghton, Mifflin, Boston, 1927, 92¢.

Webster, Travel By Air, Land and Sea. Houghton, Mifflin, Boston, 1933, $1.08.

Watkins, Arthur Charles, The Paris Pact. Harcourt, Brace, N. Y., 75¢ cloth, 25¢ paper.

*Kelsey, R. W., Internationalism. Pamphlet, one of a series of topical supplements to American history and government. McKinley Publishing Co., Philadelphia, 1930, 25¢.

Marshall, Leon C., The Story of Human Progress. Macmillan, N. Y., $1.48.

Rugg, Harold, Social Science Series. Columbia University, N. Y. A series covering complete school course. In preparation. Volumes for 7th, 8th and 9th grades ready. Write to Teacher's College, Columbia University, N. Y., for information.

Rugg, Harold, Changing Civilizations in the Modern World. Ginn & Co., Boston, 1930, $1.96.

Cabot, Ella Lyman, editor, A Course in Citizenship and Patriotism. Houghton, Mifflin, N. Y., $1.50. (7th to 9th grades)

Dunn, Arthur W., Community Civics for City Schools. Heath, Boston, $1.48.

*Potter, Pitman B., and West, Roscoe L., International Civics. Macmillan, N. Y., 1927, $1.60.

*Potter, Pitman.B., This World of Nations. Macmillan, N. Y., 1929, $4.00.

Spaull, Hebe, Pioneering for Peace. Macmillan, N. Y. 1931, $1.50.

An American Citizenship Course in U. S. History. For Grades I to VIII. Scribners, N. Y., $1.00 to $1.20 a volume.

The American Observer, weekly (except two issues in December). 744 Jackson Place, Washington, D.C. $3.00 a year; in clubs for class use $1.00 per school year or 50¢ per semester. News of world affairs.

*For material about the League of Nations, write the League of Nations Association, 8 W. 40th St., N. Y., and the World Peace Foundation, 8 West 40th St., N. Y.

Note: Kindergartens

In certain kindergartens in Japan, a plan has been adopted by which the children are taught every morning of some one thing for which Japan has to thank some other nation. If this plan were carried out in the United States, the gift of cherry trees to this country, planted in Washington and of such beauty that people come to see them from all over the world, would be one thing for which this nation could feel thankful to Japan.

EDUCATIONAL ORGANIZATIONS

Promoting International Goodwill and Their Publications

World Federation of Education Associations, 1201-16th St., N. W., Washington, D. C., World Education, bi-monthly, M. J. Fortie, Editor.

International Bureau of Education, 44 Rue des Maraichers, Geneva, Switzerland, Bulletin, monthly.

New Education Fellowship, 11 Tavestock Square, London, W.C.1. The New Era, quarterly.

SOURCE BOOKS OF GENERAL INFORMATION FOR PARENTS AND TEACHERS

Traveling Exhibit of Methods and Materials for Teaching Worldmindedness. Gathered from over fifty sources, classified and graded, under the supervision of Prof. Mabel C. Bragg. Available for school departments, teachers meetings, etc, for transportation costs. Massachusetts Women's International League, 6 Byron St., Boston.

Studies in Attitudes

Case, Adelaide T., and Limbert, Paul M., Around the World - a Test of Children's Knowledge and Attitudes Concerning International Affairs, for grades 6-10 (ages 11-15). Association Press, 347 Madison Avenue, N. Y. Sample set, 1 test and 1 manual, 20¢; Regular set, 20 tests and 1 manual, $1.50.

Harper, Manly H., Social Beliefs and Attitudes of American Educators. Columbia University, N. Y., 1927, $1.50.

Manry, James C., World Citizenship, Studies in Character. University of Iowa, Iowa City, 1927, $1.00.

Neumann, George Bradford, A Study of International Attitudes of High School Students. Columbia University, N. Y., 1926, $1.50.

Porter, Eliot, Student Opinion on War; An Investigation. Obtainable from the author at 219 Perkin St., Lincoln, Ill.

Watson, Goodwin B., The Measurement of Fair-Mindedness. Columbia University, N. Y., 1925, $1.50.

Training the Emotions Controlling Fear. Report issued by the Boston Public Schools, Boston, Mass., 1928, 25¢.

Education and World Interdependence

An Analysis of the Attitudes of American Educators and Others toward a Program of Education for World Friendship and Understanding by Henry Lester Smith and Leo Martin Chamberlin. Indiana University, Bloomington, 1929, 50¢.

Tentative Program for Teaching World Friendship and Understanding in Teacher Training Institutions and in Public Schools for Children Who Range from Six to Fourteen Years of Age by Henry Lester Smith and Gideon Crayton Sherman. Indiana University, Bloomington, May 1929, 50¢.

Education for Peace. A book of facts and opinions issued by the Committee of Reference and Counsel of the Foreign Missions Conference of North America, 25 Madison Avenue, N. Y., 25¢.

Boeckel, Florence Brewer, Between War and Peace. Macmillan, 1928, National Council for the Prevention of War, 532-17th St., Washington, D.C., 50¢. (Chapters on what is being done by educational institutions to promote international goodwill)

Coe, George A., Educating for Citizenship. Scribner's, N. Y., 1932, $2.00.

Carr, William C., Education for World-Citizenship. Stanford University Press, Stanford University, Calif., 1928, $2.00.

Counts, George S., The Social Foundation of Education. Scribner's, N. Y., 1932, $3.00.

Dewey, John, Democracy and Education. Macmillan, N. Y., 1922, $2.50.

Hart, Hornell, The Science of Social Relations. An introduction to sociology. Holt, N. Y., 1927, $4.00.

Kilpatrick, William Heard, Education for a Changing Civilization. Macmillan, N. Y., 1929, $1.00.

Lasker, Bruno, Race Attitudes in Children. Holt, N. Y., 1929, $4.00.

McPherson, Imogene M., Educating Children for Peace. Abingdon Press, N. Y., 1936, $2.00.

Marvin, F. S., The Evolution of World Peace. Oxford University Press, N. Y., 1921, $4.75. (Chapter by Eileen Power on "The Teaching of History and World Peace.")

Mead, Lucia Ames, Law or War? Doubleday, Doran, N. Y., 1929, $1.75. (Chapter on education.)

Murray, Gilbert, The Ordeal of This Generation. Harper, N. Y., 1929, $3.00.

Pierce, Bessie L., Civic Attitudes in American Textbooks. University of Chicago Press, Chicago.

Pierces, Bessie L., Public Opinion and the Teaching of History in the United States. Knopf, N. Y., 1926, $3.25.

Prescott, Daniel A., Education and International Relations. Harvard University Press, Cambridge, 1930, $2.50.

Scott, Jonathan French, The Menace of Nationalism in Education. Macmillan, N. Y., 1926, $1.10.

Stoker, Spencer, The Schools and International Understanding. University of North Carolina Press, Chapel Hill, 1933, $3.50.

Tuell, Harriet E., The Study of Nations. Houghton, Mifflin, Boston, 1920, $1.00.

Walsh, Walter, Moral Damage of War to the School Child. American Peace Society, Washington, D.C., 1911, 5¢.

Woellner, Frederic P., Education for Citizenship in a Democracy. Scribners, N. Y., 1923, $1.60.

Zimmern, Alfred, Learning and Leadership. League of Nations, 1927. World Peace Foundation, Boston, 50¢.

Zimmern, Alfred, America and Europe. Chapters on Education and International Goodwill, International Organization, Nationalism and Internationalism. Oxford University Press, N. Y., 1929, $3.00.

Recommendations by the Sub-Committee of Experts, International Committee on Intellectual Cooperation of the League of Nations, How to Make the League of Nations Known and to Develop the Spirit of International Cooperation. World Peace Foundation, 40 Mt. Vernon St., Boston.

General

Burns, C. Delisle, A Short History of International Intercourse. Oxford University Press, N. Y., 1924, $1.75.

Clarke, Edwin Leavitt, The Art Of Straight Thinking. Appleton, N. Y., 1929, $3.00.

Fosdick, Raymond B., The Old Savage in the New Civilization. Doubleday, Doran, N. Y., 1928, $2.50. (Points out necessity for new ways of living in a new world)

Kropotkin, P., Mutual Aid. Knopf, N. Y., 1925, $2.00. (Establishes cooperation as the law of life.)

Muir, Ramsay, The Interdependent World and Its Problems. Houghton, Mifflin, Boston, 1933, $1.75.

Perry, W. J., The Growth of Civilization. Dutton, N. Y., 1923, $2.50.

Potter, Pitman B., Introduction to the Study of International Organization. Century, N. Y., 1928, $4.00.

Redfield, William C., Dependent America. Houghton, Mifflin, N. Y., 1926, $2.50. (Economic interdependence of nations)

Semple, Ellen Churchill, Influences of Geographic Environment. Holt, N. Y., 1927, $4.00. (Basis of racial differences)

Military Training

Write for material to The Committee on Militarism in Education. 2929 Broadway, New York City.

PLAYS FOR SMALL CHILDREN

Two Mules. 1 act play based on the word "Cooperation". 10¢. Suitable for upper elementary grades. 7 children and chorus of one or more: 15-20 minutes. **

House That Friendship Built, Pageant. 4 main characters in a modern home scene with any number of children representing groups of nationals who bring their gifts and talents with them to America. 10¢. Time: 1½ hours, or can be cut to any length.**

The Bright Page, by Adelaide N. Baker. A costume pageant with 8 episodes using any number of children from kindergarten to 8th grade. Especially suitable for Armistice Day. 10¢. **

Columbia's Call. A pageant using any number of children who, as Boy Scouts, and Campfire Girls, etc., are sent out on a search by Mother Columbia to find the heroes who have built the world of today. They return with the spirits of Gutenberg, Shakespeare, Madame Curie, Betthoven, Booker T. Washington, etc. 10¢.**

Christmas Scenes and Carols in Other Lands. Costume play suitable for school or church; any number of characters. 10¢.**

Goodwill the Magician. A pageant based on play by Hazel McKaye. 2 scenes, 15 male, 15 female, with extras possible. 10¢.**

The Whole World's Christmas Tree, by Florence Brewer Boeckel. To be had from the National Council for the Prevention of War, 532-17th St., Washington, D.C. From 20 to 100 children necessary. The entertainment can be made to fill from half an hour to an hour, by decreasing or increasing the number of countries represented. 5¢.**

**Women's International League for Peace and Freedom, 1924 Chestnut Street, Philadelphia, Pa.

2. Youth

The James Monroe Junior High School of New York City has the best planned system of graded peace education in secondary curriculum which exists today. Peace education is taught in all of its departments. The following lesson plans are a result of their program.

Bookkeeping I [34]

AIM: To present the horrors of war in order to instill a desire for peace.

MOTIVATION:
1. Question
   What new lesson did we learn yesterday?
   Answer
   The Profit and Loss Statement.
2. Question
   What is a statement of Profit and Loss?

PRESENTATION: Teacher--Preparation of P.& L. account.
1. Today we are going to discuss the gains and losses of the last war. Let us arrange them first in a Profit and Loss account and then we shall prepare a Profit and Loss statement for the last war

Losses	Gains

On the board you will see some of the losses of the past war. These losses are given you. The other losses and gains you will tell me that we may complete our account.

American Army Casualties

Killed	38,000
Wounded, not mortally	200,000
Died from wounds	12,000
Disease deaths	75,000
Drowned	1,000
Suicide	1,000
Executed	35

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[34] Hein, op. cit., pp.7-8

Poison Gas	1,500
Other causes	3,000
Accidental deaths	5,000

2. Preparation of statement. Note: Teachers may contribute other figures having to do with losses or gains.

SUMMARY: How has today's lesson helped you individually?

COMMERCIAL ARITHMETIC I[35]

AIM: To show cost of war as far as future generations are concerned.

MOTIVATION: Interest problem as follows: Find the yearly interest on a government loan of $1,000,000,000 at 3% per annum. The loan is for forty years.

PRESENTATION: After finding the interest for each year, ask the following question:

1. Find the total interest over a forty year period.
2. If the loan is $10,000,000,000 what is the interest?
3. How much of this interest will still have to be paid ten years after the date of the loan?
4. How much will be paid by the government in the last ten years of the loan (including re-payment of loan)?

SUMMARY: The cost of wars are borne mainly by future generations.

BUSINESS TRAINING II[36]

Subject of Thrift

Meaning of Thrift

Forms of Thrift

Thrift in Government

a. Cost of military expenditures. Does this prevent war? Are such huge expenditures thrifty? What is done with money? At the end of a year, what do we have to show for all this money?

b. Suppose we could do away with most military expenditures. What could be done with money?
Hospitals, schools, libraries, parks, etc. Would this be thrifty?

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[35] Ibid., p. 13. [36] Ibid., pp. 17-18

c. World War
Give cost of war in (1) money, (2) property destroyed, people killed, cripples, blind, insane, etc.
Is any war thrifty? What do we get for our money?

d. Arithmetic
Problems involving cost of military expenditures and past wars.

Home work assignment: Discuss in full the subject of thrift as related to war.

GENERAL SCIENCE[37]

YELLOW FEVER: Picture men like Reed, Carroll, and Lazear as world heroes who have brought benefit to all mankind for all time to come. They conquered the Panama, not by force of arms, but by means of science. The benefits of their victory accrue to all nations, both in regard to the control of the disease and in the use of the canal. Everyone benefits when peaceful means are employed in the solution of a problem.

GENERAL BIOLOGY[38]

HUMAN INHERITANCE: In the study of eugenics and euthenics there is a very opportune place for bringing out

1. That only the unfit remain at home in time of war and these reproduce.
2. Killing off the bread winner changes the plans for education and development of their offspring.
3. Those people with weak nervous mechanisms may be so disturbed by the war that they become unbalanced.
4. In stressing euthenic measures bring out the idea of abolishing war movies, the manufacture of war fostering toys. Direct the environmental improvement along line of peace and harmony.

ENGLISH DEPARTMENT[39]

GENERAL AIMS:
To inculcate a love of and a desire for peace.
To present the idea of war as an unsatisfactory instrument of both national and international policy.
To suggest pacific means of settling international disputes.
To acquaint the student with the best literature on these subjects.

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[37] Ibid., p. 21

[38] Ibid., p. 25

[39] Ibid., p. 27.

TERM I.

SUGGESTIONS FOR READING AND DISCUSSION:

PROSE:
"This Interlocking World"--Mary McSkimmon and Carol della Chiesa. (Short essays encouraging international goodwill.)
"Marching Men"--A. Stanley Coblenz (The facts of war).

POETRY:
"Peace on Earth"--Bacchylides (Greek poet, 450 B.C., trans by John Addington Symonds).
"Peace"--Bhartrihari (Hindu poet, 500 B. C., trans. by Paul Elmer More).
"The Tuft of Flowers"--Robert Frost.
"Sew the Flags Together"--Vachel Lindsay.
"Brotherhood"--Edwin Markham.
"Let Us Have Peace"--Nancy Byrd Turner.
"The World is One"--Hinton White.

SUGGESTIONS FOR ORAL AND WRITTEN COMPOSITION:
How can we dimish race prejudice?
Different Nationalities I have met.
How various countries contribute to my everyday needs.
What does the U.S. produce for the world market?
The Interdependence of Nations.

FRENCH DEPARTMENT[40]

FIFTH TERM: Romain Rolland and Aristide Briand. Two dictations a term entitled "La Part du Lion" and "La Science et le Militarisme", (H.P. pp. 138 and 174). One essay and one talk.

PHYSICAL EDUCATION[41]

GAMES

1. Organization of Olympic Games
   a. General preparation
   b. Preparation in individual countries
   c. Publicity

2. Participation in Games
   a. Intermingling of races
   b. Outcomes of sportsmanship to develop understanding and consideration for others.

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[40] Ibid., p. 37.

[41] Ibid., p. 42.

3. General Results
   a. Knowledge of other countries and races
   b. Feeling friendship
   c. Similarity and kinship of all people of world

GIRL'S HEALTH EDUCATION DEPARTMENT[42]

Dancing---Program of Class Work
Folk and National Dances, English Country Dance, Irish Reel, Russian Folk Dance, Hungarian Rhapsodie, French Minuet, Argentine Tango and Rhumba, Spanish Fan Dance.

Dance Festivals in Costume
Assembly program in costume, Girl's athletic rallies, Get-together in group work--Boys and Girls

Contribution
The contemporary dance program in Germany and France.
Painting--Sculpture--Literature--Music.

MATHEMATICS DEPARTMENT[43]

IN ALGEBRA II: (Peace Education) Circle graphs, showing a comparison between the cost of past,present, and future wars and the cost of education, etc.

PHYSICAL SCIENCES[44]

Our subject does not offer great opportunities for teaching peace directly. However, we may contribute in the following way:

a. By pointing out that the fundamental aim of science is to:
   1. Protect life
   2. Make life better
   3. Protect and improve property

While war on the other hand:
   1. Destroys life
   2. Leaves many lives with physical and mental handicaps
   3. Destroys much valuable property

TYPEWRITING I[45]

INSTRUCTIONS: Set up attractively on a whole sheet of paper.

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[42] Ibid., p. 43.
[43] Ibid., p.50.
[44] Ibid., p.53
[45] Ibid., p. 60.

They err who count it glorious to subdue
By Conquest far and wide to over run
Large countries and in field great battles win
Great Cities by assault; what do these Worthies,
But rob and spoil, burn, slaughter, and enslave
Peaceable nations, neighboring, or remote
Made captive, yet deserving freedom more
Than those their Conquerors, who leave behind
Nothing but ruin whereso'ere they rove,
And all the flourishing works of peace destroy,
Then swell with pride, and must be titled Gods,
Great Benefactors of mankind, Deliverers,
Worshipt with Temple, Priest and Sacrifice;
One is the son of Jove, of Mars the other
Till Conqueror Death discover them scarce men,
Rowling in brutish vices, and deformed,
Violent or shameful death their due reward.
But if there be in glory aught of good,
It may be means far different be attained
By deeds of peace, by wisdom eminent,
By patience, temperance.

Milton (Paradise Regained, Book iii)

COMMUNITY CIVICS[46]

PEACE:
- A. Advantages
  - 1. Economic
    - a. Industrial progress during periods of peace
  - 2. Political
    - a. Efforts of statesmen toward political reform in peace periods--Example: (local) Seabury investigation--new City Charter.
  - 3. Social
    - a. Examples: Flood of social legislation during Roosevelt period.
- B. Methods of Securing and Preserving Peace (A study of methods used in the past should be left to History III).
  - 1. Brief outline of the League of Nations
    - a. Its failures weighed against its successes

ANCIENT AND MEDIEVAL HISTORY[47]

EGYPT: (Its attempts for peace)

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[46] Ibid., p. 85.

[47] Ibid., pp. 88-89.

1. Geographically, Egypt was fortunately situated. The surrounding deserts, mightier than walls enabled it to build up a mighty and lasting civilization.
2. Ikhnaton: The attempt of an individual to create peace by international unity and understanding. A failure, because Ikhnaton was born more than a thousand years before his time. The world was not then ready for his ideas. It is now.
3. The 'Negative Confession' in the 'Book of the Dead' states the dead Egyptian at Judgment asserts he has not wilfully harmed anyone.
4. Egypt ultimately destroyed by war; it has never been an independent country since its initial conquest circa 1100 B.C.

EUROPEAN HISTORY[48]

I. War
A. Definition--Use of force in international relations
   Implications:
   1. Physical--Representation of war as use of physical force, but modern warfare is a contest between machines.
      Physically fit chosen for battle thus negating previous slogan of survival of the fittest.
   2. Moral--If individuals have learned to live with each other peacefully within framework of the State, every time there is war, we are violating moral laws, just as if we were committing a murder or a robbery.
B. Causes:
C. Costs and Consequences.

AMERICAN HISTORY[49]

A. Settling disputes by Peaceful Means
   1. Washington's Farewell Address, 1796..Neutrality..keep out of conflicts..Urged acceptance of Jay Treaty 1795.
   2. Peaceful boundary settlements
      a. Pinckney Treaty 1795 (Spain)
      b. Relations--U.S. Canada, Rush-Bagot, 1817.
      c. Oregon Boundary-Compromise Treaty 1846.
      d. Maine Boundary Treaty 1842.
      e. Alaskan Boundary 1867.
      f. Newfoundland fisheries agreements 1910.
      g. Alabama Claims, Arbitration of 1871.
   3. XYZ affair with France, 1798.

ECONOMICS[50]

War and Peace Related to the following:

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[48] Ibid., p. 92. [49] Ibid., p. 97. [50] Ibid., p. 103

1. Mercantilism and Imperialism
    A. The Industrial Revolution and quest for:
        1. New Markets
        2. New sources for raw materials
        3. New fields for investment
    B. Present Imperialistic Activities
        1. Italy in Ethiopia
        2. Japan in Continental Asia
        3. Proposed substitutes to mitigate causes of Imperialism.
            a. International allocation of sources of raw materials.

There are three other types of graded education for youth which further need to be considered. They are: First, the use of singing as a method of teaching peace. The major peace organizations have incorporated group singing in their peace program.[51] Second is the recent use of the plebiscite among youth. The purpose, of course, is to learn the attitudes of youth toward war and peace. A recent one follows:

YOUTH PEACE POLL[52]

	YES	NO
I. Should the United States enter the war:		
a. at the present time?	___	___
b. later, if the Allies are losing?	___	___
c. later, if Germany is losing?	___	___
d. under any conditions?	___	___
II. Do you believe that the giving of material aid to one belligerent side will help involve the U.S. in war?	___	___
III. I think the war aims of the Allies are:		
a. to save democracy for the world	___	___
b. to save the British and French empires	___	___
IV. Should the U. S. support China against Japanese aggression:		
a. at all?	___	___
b. by material support?	___	___
c. by placing an embargo against Japan?	___	___
d. by boycotting Japanese goods?	___	___
V. Should the U. S. support Finland in her war with Russia:		
a. at all?	___	___
b. by material support?	___	___
c. by placing an embargo against Russia?	___	___
d. by boycotting Russian goods?	___	___

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[51] "Songs for a Warless World", see Appendix, p. 176.

[52] Social Action Digest. (Boston: Young People's Religious Union) Vol. 2, No. 3, November-December, 1939.

The third type of youth peace education is that of the Work Camps which are sponsored by the American Friends Service Committee (Quaker). The camps are open to college students who are sincerely interested in gaining knowledge of social and economic problems as they exist in the United States. The hope is that these students will search for the solution of the problems with which they have studied. The following is the information of the Migrant Work Camp at Delano, California for the Summer of 1940:

> THE LOCATION--The camp will be located at Delano, California in the San Joaquin Valley. Delano has many different racial groups and is centrally located in an area facing perplexing problems involving migratory labor.
>
> THE WORK PROJECT--The camp will assist in the building of new facilities for community recreation and social life in an area of the city which includes Russian, Negro, Oriental, Mexican and White groups.
>
> PROBLEMS FOR DISCUSSION--Attention will be centered on the problems of migratory labor in the San Joaquin Valley, and on the accompanying problems of large scale farming and farm labor organization. Special attention will be given to the possibilities of cooperative and Subsistence farming.
>
> SIZE OF CAMP--20 men and women.[53]

The aims and ideals of the camp are stressed. The camp will be small enough to carry on active discussions in the evenings.

The following source materials may be obtained from the various peace organizations for the carrying on of further youth peace education.

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[53]"Work Camps". Philadelphia: American Friends Service Committee, 1940.

YOUTH

PROGRAM MATERIAL**

Adventuring in World Co-operation, by Davis and Poling, International Society of Christian Endeavor, Boston. 25¢.

An Interpretation of Pacifism, by Harry Emerson Fosdick. Riverside Church, New York City. 10¢.

Beyond War. Board of Christian Education of the Presbyterian Church of the U. S. A., Witherspoon Building, Philadelphia. (A study program on international relations.) 10¢.

Brief Summaries on the International Relations of the United States of America. "James, John and Henry Discuss the Christian and the Patriot," "Mary Quizzes John about Reparations and Debts," "Mrs. Jones and Mary Discuss the World Court," etc. Federal Council of Churches, 105 East 22nd Street, New York City. $1.50 per 100 copies. 3¢ each.

Cease Firing. 50 poems of the New Peace. Roussel. Winston. $1.00; 50¢ if ordered from the National Council for the Prevention of War, Washington, D. C.

Christ and the Nations, prepared by Samuel Z. Batten, D.D. The Judson Press, Philadelphia. 25¢.

Educating for Peace, by Lobingier. The Pilgrim Press, Boston. (Valuable handbook for teachers and parents.) $2.00.

Highways to International Goodwill, by Walter W. Van Kirk. Abingdon Press, New York. 50¢.

How Big Is Your World? by Lobingier. The Pilgrim Press, Boston. (Study course for Church School.) Student's book, 60¢. Leader's book, 85¢.

International Problems and the Christian Way to Life. Association Press, 347 Madison Avenue, New York City. (Syllabus and Questions for Forums.) 30¢.

Let Us Wage Peace. The Board of Education, Methodist Episcopal Church, 740 Rush Street, Chicago, Ill. (A manual of peace education in the local church, including graded program suggestions for children, young people and adults.) 15¢.

**See Appendix III, p. 177.

List of Material on World Friendship for Sunday Schools. Useful for those working with boys and girls to promote good will. National Council for the Prevention of War, Washington, D. C. 25¢.

Men Conquer Guns, by Walter Van Kirk and Paul F. Douglass. Federal Council of Churches of Christ in America, 105 East 22nd Street, New York City. (Information on the general question of disarmament.) 20¢.

National Defense, by Kirby Page. Farrar & Reinhart. (Study of origins, results and prevention of war.) $3.00. Abridged edition, 15¢.

Peace With Honor, by A. A. Milne. Pub. $2.00.

Program Suggestions for World Peace. Federal Council of the Churches of Christ in America, 105 E. 22nd Street, New York City. 10¢.

Religion Renounces War, by Walter W. Van Kirk. Willett & Clark, Chicago. (A study of the positions in regard to war taken by various church bodies today.) $2.00.

The Causes of War. Macmillan, 1932. (Excellent textbook for study groups.) $1.50.

The Churches and World Peace. Federal Council of Churches of Christ in America. 105 E. 22nd Street, New York City. (Gives much practical help in preparing programs; emphasizes responsibility of individual.) Free.

The Power of Non-Violence, by Richard B. Gregg. Lippincott & Company. (A study of non-violent resistance, its underlying philosophy and technique.) $2.50.

The Turn Toward Peace, Boeckel. (Elementary handbook for peace workers.) 60¢.

Toward World Comradeship, by Alvin C. Goddard, Methodist Book Concern, 150 Fifth Avenue, New York City. (Manual for peace workers.) 35¢.

World Peace - the Responsibility of the Church. The Philadelphia Council of Christian Education, 1011 Arch Street, Philadelphia, and the Women's International League for Peace and Freedom. (A study outline on World Affairs for eight sessions.) 10¢. Packet of material for course, 50¢.

Young People and International Goodwill. The Presbyterian Book Store, Philadelphia. (Practical suggestions for programs and projects.) 5¢.

Youth and Christian Life Series. The Judson Press, Philadelphia. (Program units on war, patriotism and racial understanding.) 15¢ each.

Youth and the World Outlook, by Lobingier. The Pilgrim Press, Boston. (Study course for church school and young people's meetings.) 35¢.

Pioneers of the New World, by Rachel Davis DuBois. Auditorium programs based on gifts which various nationalities have brought to the United States. Woman's International League, 1924 Chestnut St., Philadelphia. 5¢.

High School Commencement, or Auditorium Program, folder. (In preparation.) Woman's International League, 1924 Chestnut St., Philadelphia. 5¢.

Peace Symbol Exhibit, Film Strip and Booklet. Woman's International League, 1924 Chestnut St., Philadelphia.

DEMOCRACY FOR OURSELVES AND FOR MINORITIES**

Calling America, Survey Graphic, February 1939. 50¢.

Our Heritage of Freedom, by Helen Marston Beardsley, Christian Student Association, 1939. 15¢.

America and the Refugees, by Louis Adamic. Public Affairs Committee, 10¢.

Americans All - Immigrants All. Service Bureau for radio scripts in groups of three. Intercultural Education, 106 Waverly Place, N. Y. 80¢.

The Case for Democracy, by Ordway Tead. Association Press, 1939. 120 pp. A simple straightforward statement as to why we can and should believe in democracy. $1.25.

Democracy and the Negro, by Marion Cuthbert. Christian Student Association, 1939. 10¢.

In Blood and Ink, by Maury Maverick. Modern Age Books, 1939. The life documents of American liberty." Mr. Maverick declares: "Democracy to me is liberty plus economic security. To put it in plain language, we Americans want to talk, pray, think as we please and eat regular." 75¢.

It Is Later Than You Think, by Max Lerner. Viking Press, 1938. Stresses the need for militant democracy. $2.50

**May be ordered from The Board of Education, 740 Rush St., Chicago.

Let Freedom Ring! Office of Education, Washington, D. C. Scripts of thirteen national radio broadcasts. In Let Freedom Ring! you will find the courage, the struggle, the triumph of men and women who fought to win and safeguard the civil liberties expressed in the Bill of Rights. 60¢.

Men Must Act, by Lewis Mumford. Harcourt, 1938. A well known American writer arguing that for practical purposes Europe has been lost to Fascism, pleads that drastic measures be adopted to save American democracy before it is too late. $1.50.

Roads to a New America, by David Cushman Coyle. Little, Brown, 1938. An engineer's blueprint for a democratic, prosperous America. $2.75.

Schools for Barbarians, by Erika Mann. Modern Age Books, 1938. Sub-title: Education under the Nazis. Introduction by Thomas Mann. 50¢.

Seasoned Timber, by Dorothy Canfield Fisher. Harcourt, 1939. The setting is Vermont, home of the old American tradition of freedom and common sense. The story is of a little town and its people who are deeply involved over the issue of Anti-Semitism. $2.50.

We Americans. Atlantic Monthly, 1939. 130 pp. The Atlantic Monthly Press is hopeful that this publication "will correct current fallacies on racism, increase our just pride in American institutions and promote a more complete understanding of our uniquely varied society." 25¢.

You Can't Do That, by George Seldes. Modern Age Books, 1939. 500 pp. Deals with various aspects of civil liberties, especially as they are related to freedom of speech and labor's rights. 50¢.

YOUTH - THE TWENTY-ONE MILLION **

Youth in the World Today, Maxwell S. Stewart. Public Affairs Comm. 10¢.

How Fare American Youth, by H. P. Rainey and others. Appleton, 1938. $1.50.

A New Deal for Youth, by Betty and Ernest Lindley. Viking, 1938. The story of the National Youth Administration. $3.00.

New Occupations for Youth. T. Otto Nall, 1938. $1.75.

Rural Youth, by David Cushman Coyle. National Youth Administration, 1939. Free.

**May be ordered from the Board of Education, 740 Rush Street, Chicago.

Youth Arsenal of Facts. Labor Research Association, 80 E. 11th St., New York City. Provides in brief form salient facts on youth problems. 25¢.

Youth Tell Their Story, by Howard M. Bell, 1938. American Council on Education. Sampling of attitudes and opinions of young people in Maryland. $1.50.

ORIENTING YOUTH IN THEIR WORLD

Windows on the World, by Kenneth Graham. Stackpole, 1938. 415 pp. "An intelligent, vigorous, temperate, humane and civilized survey of modern society." - Dorothy Canfield Fisher. $3.00.

Man's Worldly Goods, by Leo Huberman. Harpers, 1939. 349 pp. "An intelligent fourteen year old might read this book with pleasure; generally his parents might read it with profit." - H. R. Mussey. $2.50.

United States - A Graphic History, by L. M. Hacker, Rudolf Modely and George R. Taylor. Modern Age Books, 1938. Streamline history. 75¢.

Your World and How To Live In It, by Harold B. Hunting. Abingdon, 1938. Written for boys and girls of early high school age, with the hope of orienting them in Christian living of this present day world. $1.25.

THE LAND AND THE PEOPLE

Depression Pioneers, by David Cushman Coyle. National Youth Administration, Washington, D. C. Free. The depression pioneers are the migrants. The old jalopy has replaced the covered wagon. Mr. Coyle discusses other changes which these pioneers of today face.

Farmers Without Land, by Rupert Vance. Public Affairs Committee. 10¢.

The Land of the Free, by Archibald McLeish. Harcourt, 1938. A book of photographs illustrated by a poem. The refrain of the poem illustrating poverty-stricken American life, chiefly rural is: "We are wondering whether our land is the land of the free or not." Only one thing needs to be said about this book - that a copy should be in the hands of every man, woman, and child in the United States. - T. K. Whipple. $3.00.

Paths to Plenty, by Henry A. Wallace. National Home Library Foundation. 25¢.

Pick for Your Supper, by James E. Sidel. National Child Labor Committee. A study of child labor among the migrants on the Pacific Coast. 35¢.

Rich Land, Poor Land, by Stuart Chase. League for Industrial Democracy. A summary of Mr. Chase's book, Rich Land, Poor Land. 15¢.

The River, by Paul Lorentz. Stackpole, 1938. Summary in stills and running comment of the motion picture of the same name which Mr. Lorentz made for the U. S. Department of Agriculture. The subject is flood control along the Mississippi River. $2.00.

Rural People and the Church, by Thomas Alfred Tripp. Christian Student Association, 1939. Mr. Tripp considers rural poverty, rural mobility and the church's opportunity. 15¢.

Their Blood Is Strong, by John Steinbeck. Simon J. Lubin Society, 25 California Street, San Francisco, California. A factual story of the migratory agricultural workers in California. 25¢.

They Starve That We May Eat, by Edith Lowry. Council of Women for Home Missions. A popular discussion of the wandering casual laborer. 35¢.

You Have Seen Their Faces, by Erskine Caldwell and Margaret Bourke-White. Modern Age Books, 1937. A picture book about the share-croppers. 75¢.

JOBS - WORKERS - UNEMPLOYMENT AND RELIEF**

Child Workers in America, by Katharine Lumpkin and Dorothy Douglas. McBride, 1939. $1.00.

Jobs For All, by Mordecai Ezekiel. Knopf, 1939. The author offers a plan - industrial expansion, which utilizes private enterprise. $2.00.

Labor Troubles and the Local Church, by Albert W. Palmer and others. Christian Student Association. An analysis of the Maytag strike at Newton, Iowa. 15¢.

The National Labor Relations Board, by Louis Stark. Christian Student Association, 1938. Mr. Stark of the New York Times, dean of labor reporters, explains the workings of the N. L. R. B. 10¢.

Steel and Men, by H. O. Hatcher. Christian Student Association, 1937. Facts about the steel industry and steel workers; beautifully illustrated. 10¢.

**May be ordered from The Board of Education, 740 Rush Street, Chicago.

Textile Primer, by H. O. Hatcher. Christian Student Association, 1936. 10¢.

Labor's New Millions, by Mary Heaton Vorse. Modern Age Books. A record of union organization in the fields of rubber, steel and automobiles told by one who participated in the struggle. 50¢.

Industrial Valley, by Ruth McKenny. Harcourt, 1939. The story of Akron, Ohio, the country's rubber producing center. 98¢.

When Labor Organizes, by R. R. R. Brooks. Yale University, 1937. A picture of the great labor upheaval of our day. Informal, simple, clear and interesting. $3.00.

Unions of Their Own Choosing, by R. R. R. Brooks. Yale University, 1939. Reviews the history of the National Labor Relations Board; why it is needed and how it works. $3.00.

The Right to Work, by Nels Anderson. Modern Age Books, 1938. 50¢.

Why Women Work, by Beulah Amidon. Public Affairs Committee. 10¢.

We, Too, Are People, by Louise V. Armstrong. Little, Brown. Biography of an American community told by a relief administrator. $3.00.

PEACE AT HOME AND ABROAD **

Battles Without Bullets, by Thomas Broackway. Forein Policy Assn. This Headline Book makes the complicated facts of economic war understandable. Shows how the struggle for raw materials and markets is linked up with military warfare, and presents proposals for action. 25¢.

Bricks Without Mortar, by Varian Fry. Foreign Policy Association. The story of international cooperation. 25¢.

What Now - America, by Joan and Stephen Naushenbush. Christian Student Association. 10¢.

The Good Neighbor, by Delia Goets and Varian Fry. Foreign Policy Association. The story of the two Americas. 25¢.

Pan-Americanism, by Hubert Herring. Christian Student Association, 1939. 15¢.

South American Primer, by Katherine Carr. Reynal and Hitchcock. "Cuts through to fundementals; written graphically and intelligently." $1.75.

**May be ordered from The Board of Education, 740 Rush St. Chicago.

In Quest of Empire, by Walter C. Langsam. Foreign Policy Association. The problem of colonies. 25¢.

Inside Europe, by John Gunther. Harpers, 1938 ed. Almost indispensable; popular treatment. $3.50.

The Shadow Over Europe, by Shepard Stone. Foreign Policy Association, 1939. The challenge of Nazi Germany. 25¢.

The Lesson of Czechoslovakia, by Robert G. Spivak. American League for Peace and Democracy, 1938. 5¢.

War in China, by Varian Fry. Foreign Policy Association, 1938. America's role in the Far East. 25¢.

Who Bought the Bomb? American Boycott Against Aggressor Nations, 5 Maiden Lane, New York City. A graphic pamphlet dealing with American participation in Japanese aggression. 5¢.

Christian Fellowship in a World of Conflict, edited by T. Otto Nall. National Council of Methodist Youth, 1938. 50¢.

Training for Peace, by Richard Gregg. Fellowship of Reconciliation, 2929 Broadway, New York City. 15¢.

Youth Demands a Peaceful World. World Youth Congress, 1938. 10¢.

STUDY UNITS FOR YOUNGER GROUPS

How Can We Work for Peace? (3 weeks) A New Kind of Treason. Getting Acquainted With the World. That Newspaper Which Comes to Your Home. How Can We Work for Peace? In booklet form.

Making Friends Around the World. (3 weeks) Meeting Boys and Girls of Many Countries. Do We Need Each Other? How Can We Share Through Our World Comradeship Program? In booklet form.

Neighbors All. (3 weeks) Paths to Good Will. Are We Giving An Equal Chance to All? In booklet form.

The Bible and War. (3 weeks) God of War - or - God of Love. Knowing Both Sides. Why Do Men Fight? The New Testament and Peace. In booklet form.

Twentieth Century Heroes. (6 weeks) A series of five services based on outstanding achievements of the present time. In booklet form.

What Makes a Country Great? (2 to 6 weeks) Perhaps this will not agree with the discussions in your history class, but it suggests some points that are quite worth thinking about. In booklet form.

Large Groups and Small. The relationship between minority and majority groups. When Small Groups Meet Large Ones. When You're Outnumbered. In "Epworth Herald", October 7, 1939.

The World Comradeship of Methodist Youth. The sense of worldwide friendship must undergird any lasting program for peace. In "The Epworth Herald", December 2, 1939.

Christ and the World Community. The Christian program offers a basis (perhaps the only one) for building peace. We must begin at home. Needed - A Christian America. We Help to Build a Christian America. In "The Epworth Herald", January 6, 1940.

What Shall We Do About Military Training? The military spirit is brought into the life of young people in many ways. This examines some of them. In "The Epworth Herald", March 2, 1940.

"The Land of the Free." The importance of freedom in the world today. In "The Epworth Herald", June 1, 1940.

How Do You Know? All of us need to become more alert to propaganda. This Is What We Read - But Why? Ways of Testing What We Read. In "The Epworth Herald", July 20. 1940.

STUDY UNITS FOR THE HIGH SCHOOL AGE **

So This Is Missions! (6 weeks) A discussion outline on the reasons for and nature of present day missions. In booklet form. 35¢.

World Friendship. (5 weeks) An International Party. World Friendship and Commerce. World Friendship and Labor. World Friendship and Religion. In booklet forms.

Testing Our Methods of Action. One of the justifications often given for war is that it is necessary in order to bring about peace. This unit examines the relationship between ends and means. Does It Make Any Difference What Methods We Use to Reach Our Goals? Finding Christian Methods of Action. In"Epworth Herald" October 7, 1939.

The World Comradeship of Methodist Youth. Young Methodists on every continent carry through their programs of study and activity. Here is a world wide friendship. In "The Epworth Herald", December 2, 1939.

**May be ordered from The Board of Education, 740 Rush Street, Chicago.

Christ and the World Community. More and more Christians are coming to see that they must develop a true world community with Christ as its center. What a Christian Fellowship Can Accomplish. Our Part in A World Christian Fellowship. In "The Epworth Herald", December 16, 1939 and January 6, 1940.

Christians and Peace. What Is The Outlook for Peace? What Can We Do For Peace? In "The Epworth Herald", March 16 and April 6, 1940.

Religion and Democracy. A service of worship. In "The Epworth Herald", June 1, 1940.

The Church and Public Affairs. The Contributions of the Church to Civic Life. Reaching a Christian Judgment on Public Issues. In "The Epworth Herald", July 20 and August 3, 1940.

STUDY UNITS FOR OLDER YOUNG PEOPLE**

Patriotism. What Do We Mean by Patriotism? How Do We Show Our Patriotism? Cleaning Our Own Doorstep. Which Is the Path to Glory? In booklet form.

Toward Racial Understanding. (6 weeks) Why Do We Have Race Prejudice? What Are The Facts About Race Differences? Contributions and Acievements of Other Races. Barriers to Racial Progress. What Can We Do? In booklet form.

War. (6 weeks) What Is War Like? Why Do We Go To War? What Are The Underlying Causes? Balancing Gains and Losses. Preparing for the Future.

What About Military Training. (4 weeks) Opinions and Argumnets About Military Training. Getting the Facts. Reaching Conclusions. In booklet form. 25¢; 2 for 40¢.

Fellowship. The Individual and the Group. The Christian Fellowship. The Disciplines of a Christian Fellowship. Widening the Christian Fellowship. The Fellowship at Worship. (At least 6 weeks will be needed for this; more mature groups will spend a longer time on it.) In booklet form. 25¢ each; 2 for 40¢.

Christ and the World Community. (4 or more sessions) To be published in 1940. Price to be announced later.

**May be ordered from The Board of Education, 740 Rush Street, Chicago.

WORSHIP AND DISCUSSION SERVICES

Our Prayers for Good Will. National Council Protestant Episcopal Church, 281 Fourth Avenue, New York City. Free. A small leaflet giving prayers and responses.

Prayer for Spiritual Union of Mankind, by Harry Emerson Fosdick. 2¢.

Services for the Open, by Matoon and Bragdon. The D. Appleton-Century Company, New York City. $1.50. Especially valuable is the section "All's Right with the World."

Services of Worship for World Understanding and Peace. Federal Council of the Churches of Christ in America, 105 E. 22nd. Street, New York City. 15¢.

Suggestions for Church Programs - (contained in Material for Armistice Day Programs). National Council for the Prevention of War, 532- 17th St., Washington, D. C. 25¢.

To You We Throw the Torch. Board of Christian Education of the Presbyterian Church of the United States, Witherspoon Building, Philadelphia. Single copies, 1¢. Memorial and Worship Service Emphasizing World Peace.

There Shall Be Peace. Board of Christian Education of the Presbyterian Church of the United States, Witherspoon Building, Philadelphia. 3¢. $2.50 per hundred.

These Things Shall Be - Hymns, Readings, Prayers. The Fellowship of Reconciliation, 2929 Broadway, New York City. 10¢ each. $1.00 for 20.

FOREIGN POLICY HEADLINE BOOKS **

Each title, 25¢. Study packets to accompany each title, each 15¢.

War Tomorrow Will We Keep Out?
Made in U. S. A.
Dictatorship.
Peace in Party Platforms.
Clash in the Pacific
War Drums and Peace Plans.
America Contradicts Herself.
Billions for Defense.

**May be ordered from The Women's International League for Peace and Freedom, 1924 Chestnut Street, Philadelphia, Pa.

Church and State.
Changing Governments.
War in China.
Shadow over Europe.
Bricks Without Mortar.
The Good Neighbor.
Battles Without Bullets.
In Quest of Empire.
Human Dynamite.
The Peace that Failed.
New Homes for Old.

DRAMA **

All We Like Sheep, by Edith Rockwell. Pageant-play. 1 hour. The seven just nations of the world personified and brought together in a novel, fantastic pageant. Royalty $10.00 if admission is charged, $5.00 if not. Baker, 50¢.

And So To War, by Joe Corrie. Ironic comedy, 10 men, 1 woman. 30 minutes. An imaginary state in which the seasoned leaders, representing the Press, the Church, Finance, Labor, the Women's League, Munitions Manufacturers, conclude that war alone can save the country. Royalty $5.00. Baker, 50¢.

Aria Da Capo, by Edna St. Vincent Millay. Four men, 1 woman. 30 minutes. Interior. Poetic fantasy. Under the prompting of Cothurnus, the muse of tragedy, two shepards interrupt a harlequinade, innocently kill each other, and are again superseded by the harlequinade. Original and imaginative satire on the futility of war. Royalty $15.00. Baker, 50¢.

Armistice Day Service, by George Stewart. One young man, a young woman, 3 girls in their teens, 6 boys of like age, and some man to read the part of the Unknown Soldier off stage. The action of the pageant covers about 40 minutes, including the service. Baker, 35¢.

Bells of Dunkirk, by Arthur Styson. One act. 3 men, 2 women. 25 minutes. A war raid in the World War and its effect upon one man - the suffering and wrong caused by war. Off-stage effects and lighting important. Royalty $5.00. New World Dramatic Service, 20¢.

**May be ordered from The Board of Education, Methodist Episcopal Church, 740 Rush Street, Chicago.

Bigger and Better Wars, by J. Clyde Keegan. Drama-pageant, three thrilling episodes portraying some of the causes of war and suggesting a remedy. About 20 characters. Full directions for stage setting, properties, etc., are given. Powell & White, 50¢; 6 copies, $2.50.

Brothers, by Dorothy Clarke Wilson. Seven men, 2 women. About 1¼ hours. Jim and Alan, Bertram's older brothers, went away to war, Jim to die and Alan to come back and forget. Bertram did not forget, even when, ten years later, the price of his remembering was the sacrifice of a brilliant business career to the cause of peace. Simple to produce. Baker, 35¢.

Brother Sun, by Laurence Housman. One act. 4 speaking parts. Soldiers, servants, concilors, slaves. 30 minutes. The play concerns the visit of St. Francis to the Soldan, who is at war with the Christians. Royalty, $5.00. Baker, 50¢.

Burning Altar, by Ethel Gesner Rockwell. Full evening. 2 prolocutors, several groups: people of the earliest times; the Hebrews; Greeks; the Pilgrims, and the World Today. A thanksgiving ceremony. May be given in hall, clubhouse, or community house. Can be used as pageant of peace and international cooperation. Womans Press, 30¢.

Burnt Offering, by Mary P. Hamlin. Three men, 3 women. Biblical costumes. 30 minutes. Scene, the inner court of a stone and mud house in Mizpah. It voices the power, passion, and protest of the mother against the sacrifice which war demands. Royalty, $5.00. French, 35¢.

C'est La Guerre, by Dorothy Clarke Wilson. One act. 3 men. Scene is during last part of World War. Strong. Good. Walter H. Baker, 35¢.

Four Peace Plays. The Pact of Paris, by Helen Willcox. The Portrait, by Lydia Glover. A Morning Call, by Lydia Glover. Rome or The Kingdom, by Helen Willcox. Abingdon Press, 35¢.

Gas, by Frederick L. Pohl. One act, 4 men, 2 women. 40 minutes. The experience of a family during a gas attack in a great city. National Council for the Prevention of War, 5¢.

Good Will Among Men, by Marshall N. Goold. A Christmas service interpreting "peace on earth, good will among men." Pilgrim Press, 8¢ per copy, 85¢ per dozen.

The Great Choice, by Fred Eastman. One act. 4 men, 4 women. 45 minutes. An incident in the war. A play showing the conflict between religion and nationalism. Royalty, $5.00. French, 35¢.

In Heaven and Earth, by Dennis Plimmer. Eight men, 2 women, extras. A colleg newspaper editor works for peace before and during a war and is imprisoned for it and deserted by his friends. After the Armistice he is released and returns to his college where ghosts of his former friends beg him to continue his campaign for peace. Royalty $5.00. French, 35¢.

It Is Time, by Elma E. Levinger. One act. 9 men, 3 women and several non-speaking parts. 40 minutes. A difficult play which takes place in a war hospital with a flash-back scene to the time of the betrayal of Jesus. The theme is that we are still betraying Jesus by killing. Royalty $5.00. Baker, 35¢.

It Shall Not Be Again, a Peace Pageant. Four episodes, 6 scenes. 30-50 men, women and children. No royalty. French, 35¢.

Marching Men, by James Henry O'brien. Seven men, 1 woman. 30 minutes. Exterior. Costumes: U. S. Army for men; Red Cross uniform for lady. The scene is in France near Chateau-Thierry, some years after the war. Privates and officers find themselves strangely together. Royalty $10.00. French, 30¢.

Monsignor's Hour, by Emmet Lavery. One act, 6 men, 1 woman, 2 extras. 30 minutes. The Art Gallery of the Vatican is the setting for the discussion of peace and the relationship of authority to it. Suitable for an all male cast. Human - different - really good. Royalty $5.00. French, 35¢.

Mother Earth and Her Children, by Barbara Abel. One act. 4 men, 3 women. Living room of Mother Earth. Pacifica and Militana, daughters. Has to do with the marrying of Pacifica. Good satire and fun and real point. Woman's Press, 30¢.

1918 and Now, by Dorothy Elderdice. One act. 3 men, 1 woman, 2 boys. Presents the viewpoint of a young man who refuses to take part in war. Rather weak as a play, but it is a conversation having a strong decision. It is good. Walter Baker, 35¢.

No Banners Flying, by Mae Howley Barry. One act. 4 women. 20 minutes. The story of a girl who believes she will dishonor the memory of her dead soldier-father, if she works for peace. Her mother tells her of the horrible side of war and convinces her that it is not cowardice to work for peace. Dramatic Publishing Co., 35¢.

The Old Man, by Marion Wefer. One act. 9 men. 30 minutes. This play takes place in a modern jail. "The Old Man," sentenced to prison in war time because he spoke out against war, makes his principles come alive to other convicts. Abingdon Press, 25¢.

Pawns, by Percival Wilde. One act. 6 men, extras. 40 minutes. Peasant and military costumes. Two peasants, Russian and Austrian, who have lived side by side are made enemies by war. A strong play. Royalty $10.00. Baker, 35¢.

The Testing Hour, by Louis Wilson. One act. 5 men, 4 women, extras. 40 minutes. Interior of church. The test comes to a minister and congregation in the next war. Royalty, with admission, $5.00; without, $2.50. Dramatic Publishing Co., 35¢.

Things That Are Ceasar's, by Dorothy Clarke Wilson. One act. 5 men, 2 women. A graphic picture of the soldiers who bartered for Christ's garments, and of one soldier who, affected by the courage and example of Jesus, renders unto God the things that are God's, thus earning the right to wear the robe that Jesus wore. Baker, 35¢.

Twentieth Century Lullaby, by Cedric Mount. One act. 5 men, 5 women. 20 minutes. Fantasy - a child in the cradle, and what may happen to him - religious effect good. Simple - beautiful. Royalty $5.00. Baker, 35¢.

The Unknown Soldier Speaks. A sermon drama adapted from the sermon by John Haynes Holmes, by Agnes K. Winkler. It originated in the Southern California Conference department of the Epworth League and Young People's Work. It is a dialogue between a minister and the Unknown Soldier. Department of Epworth League and Young People's Work, 740 Rush Street, Chicago, Illinois, 15¢.

The Unseen Host, by Percival Wilde. One act. 3 men. 25 minutes. Interior. A gripping and compelling playlet about a dying French soldier. With real spiritual emphasis. Royalty $10.00. Baker, 35¢.

Where Love Is God Is, by Tolstoy (Boon). One act. 8 men, 2 women and a baby. 20 minutes. Martin learns that God is whereve love and sympathy for others is shown. In "Plays for Community Christmas." University Extension Division, University of Wisconsin, Madison, Wis., 25¢.

World Friendship Plays, by Olcott. Simple little plays giving pictures of other lands. Palestine, Turkey, Syria, Armenia, Egypt and Greece. 30 to 45 minutes to produce. Easy settings. Dodd, Mead and Co., $2.00.

X = O, or A Night of the Trojan War, by John Drinkwater. Five men. 45 to 60 minutes. Shows in the use of the Trojan War the futility of war. From Pawns. Royalty $10.00. Houghton Mifflin, $1.50.

Early American, by Marion Wefer. One act. 3 men, 3 women. Interior. 30 minutes. Prize play of the 1938 Playwriting Contest, Religious Drama Council of Greater New York Federation of Churches. No royalty - 6 copies of play must be purchased. The pacifist son of a munitions-making father takes a militant stand for peace against his father. Patriotic citizens of the city class him as a "red" and plan to treat him to mob violence. His grandmother reminds his father of the peaceful faith which has been their family heritage. She and a refugee servant aid in his escape while the father at least defends the right of free speech on the part of his son. The grandmother predicts that peace will be won by those who, like the pioneer pacifist Americans, practiced, preaced and died for peace on earth. An effective play that builds to an exciting climax. Extremely timely now. Well worth producing. Samuel French, 30¢.

Moonset, by Helen M. Clark. One act, 2 scenes. 6 men. A battle-front. 30 minutes. Second prize winner, 1938 Peace Playwriting Contest, Religious Drama Council of the Greater New York Federation of Churches. Right to produce - purchase six copies of book. A play depicting the futility of war and the loss of faith on the part of a group of soldiers. Into the scene comes a Stranger who works miracles and finally leads them before moonset to their own army twenty miles away. The dialogue is excellent, and granting the use of an old device and other attendant unreality, the play is unusually effective. Good picture of horrors of war and the futility of the method. Samuel French, 35¢.

The Inevitable Hour, by Thomas E. Byrnes. One act. 7 men, 2 women, 1 child. A council chamber. 25 minutes. Right to produce - purchase of ten copies. The play attempts to show how a crowd believing in peace is moved to change its mind through the cunning of an oil magnate and the press. The chancellor of the country decides to yield everything that is valuable to keep the peace. The play is unfortunately too short to show effectively the change in the crowd. The chancellor is a noble soul, and some of his utterances are worth remembering. While not altogether convincing, the play does show the fickle mind of the public as it is dominated by vested interests. Samuel French, 30¢.

The Family Plot, by Raymond F. Bosworth. One act. 5 men. A graveyard. 30 minutes. The story of three generations of soldiers of one family who rise from their graves to talk about the war they died in, what they fought for, and what they think about it. A play of the moment, particularly pointed just now. Diaolgue good. Production easy. (In manuscript only. Will be available in print later in the year. Address the Division of Plays and Pageants.

Martyrs' Return, by Marion Wefer. One act. 9 men, 6 women, children, extras. A city street. 40 minutes. Three first-century martyrs return to earth to look into the causes and conditions for which they died. Through a series of short episodes, they are shown a passing show of people who are the victims of the same unfortunate conditions that existed nineteen hundred years ago. Obtainable for a limited time only in mimeographed form from the Division of Plays and Pageants. 25¢ a copy. Probably available in print later in the year.

The Terrible Meek, by Charles Rann Kennedy. One act. 2 men, 1 woman. 50 minutes. Mary, the mother of Jesus, spends the night weeping at Golgotha after the crucifixion. Her sorrow tempers the hearts of the rough men who speak with her. For experienced groups only. French, 35¢.

Programs for Washington's Birthday; Pan American Day (April 14), now supplied through Pan American Union, Washington, D. C., free; Goodwill Day (May 18); Memorial Day; Flag Day; Fourth of July; Labor Day; Columbus Day; Armistice Day; Christmas. National Council for the Prevention of War, 532-17th St., Washington, D.C. 10¢ each.

List of Plays and Pageants, classified for children, young people and adults, with brief description. National Council for the Prevention of War, 532-17th St., Washington, D.C. 10¢.

Material Arranged in Packages of particular interest to various groups including organization resolutions, articles, program suggestions, etc. for (1) farm groups, (2) ministers, (3) teachers, (4) women, (5) business groups. National Council for the Prevention of War, 532-17th St., Washington, D. C. 10¢ each.

PEACE HYMNS**

Angel of Peace, by Oliver Wendell Holmes. Tune Keller's "American Hymn."

A New Earth, by Batchellor. 5¢.

America The Beautiful, by Bates. Tune "Materna."

Christ for the World We Sing, by Samuel Wolcott. Tune "Italian Hymn," Felice Giardini.

**May be ordered from The Board of Education, Methodist Episcopal Church, 740 Rush Street, Chicago.

For Peace and for Plenty, by Margaret Sangster. Tune "Chicago."

God of Grace and God of Glory, by Harry Emerson Fosdick. Tune "Regent Square."

God of Our Fathers, Whose Almighty, by Daniel C. Roberts. Tune "National Hymn," by George Warren.

God of the Nations, Near and Far, by John Haynes Holmes. Tune "Sawley."

God Send Us Men Whose Aim 'Twill Be, Frederick Gillman. Tune "Melrose."

Hear, O Ye Nations, by Hosmer. Tune "Lyons."

In Christ There Is No East Or West, by John Oxenham. Tune "St. Peter."

Light of Ages and of Nations, by Samuel Longefellow. Tune "Austin."

O God of Love, O King of Peace, by Hnery Baker. Tune "Hepserus."

O Happy World, by Fillmore. Free.

Once to Every Man and Nation, by James Russell Lowell. Tune "Beecher."

Rise Up, O Men of God, by William P. Merrill. Tune "St. Thomas."

Sound Over All Waters, by John Greenleaf Whittier. Music "Batchellor."

The Dawn of Peace, by Batchellor. Free.

Mimeographed List of Peace Hymns, from Education Department, National Council for the Prevention of War, Washington D. C.

New Hymnal for American Youth, by H. Augustine Smith. The Section Peace and World Brotherhood. D. Appleton-Century Company. $1.10.

Worship and Song. Section on Life by Service. The Pilgrim Press, Boston. $.00; 75¢ per 100.

3. Adult

The materials for adult peace education are fewer because of the limitations which adults place upon themselves. Most of the youth materials are usable for the adult, but still the adult likes to settle down to a book and be a passive figure in the peace picture. The materials which the adult particularly likes are those used in the discussion. The lesson plan may be as follows:

TOPIC: What are the Causes and Cure of War?

AIM: To learn as nearly as possible the actual causes and cures of war.

INTRODUCTION: A story would be given by the leader which would illustrate that cause or causes were fundamental in our living. The leader would gradually wend his way into our present world problems and isolate war as a major problem. His illustrations might be:

1. To show cause, a simple illustration as the lighting of a match; a more complex cause might be the operating of an automobile.
2. The world problem might be Hitler and his activity.
3. The war isolated might be the Japanese-Chinese war.

QUESTIONS TO BE ASKED:

1. What causes fights between individuals? Between animals? Is there any relationship?
2. Will economic and social problems cause fighting? Labor unions for example.
3. If problems which cause fighting are not taken care of what will be the result? At home? Abroad?
4. What are the causes of War?[54]
   a. Political
      (1) Creation of a buffer state like Manchuko.
      (2) Dispute of Boundary.
      (3) Differences between the philosophies of two nations as Germany and Russia.
   b. Economic
      (1) Domestic economic problems.
      (2) Population too great.
      (3) Lack of raw materials.

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[54]E. Guy Talbot, Essential Conditions of Peace, (Gardena, Calif: Institute Press, 1938), pp. 29-31.

(4) No outlet for manufactured goods.

c. Psychological

(1) Hates and fears through propaganda.

5. Should we remove or control these causes of war? (questions may be asked by the group or discussion is desirable.)

CONCLUSION: The causes of war are mainly found in politics, economics, and the fears which are developed by propaganda. Our problem is then: To find the "How" in the removing of the causes through our living, through our social action groups, and through our school and play activities.

The following topics may be used for lecture, forum, or discussion groups.

1. The Paris Peace Pact.
2. Next Steps in Disarmament.
3. The Military Protection of Foreign Investments.
4. Compulsory Military Training in Schools and Colleges.
5. The Private Manufacture and Sale of Araments and Munitions.
6. The Exclusion of Orientals from the Privilege of Becoming citizens of the United States.
7. The War Debts.
8. The Lima Conference of 1938-39.
9. The Munich Pact of 1938.
10. The United States and Latin American Relations.
11. The World Court and the League of Nations.
12. The Peace Policies of the United States.
13. The Causes of the Sino-Chinese War.
14. What is Hitler's Hope of Central Europe?
15. The United States and Far Eastern Relations.
16. Should the United States Establish a National Peace Department with a Secretary of Peace in the President's Cabinet?
17. The Churches and Pacifism.
18. Economic Cooperation among the Nations.
19. What Benefits can the United States derive from our Membership in the International Labor Office?
20. Labor Organizations and Peace.
21. The Causes of War.
22. Should the Government own Munition Plants?
23. Can we have a World Peace Organization?
24. What is the Influence of Tariff Legislation upon the Encouragment of Peace?
25. What form of Government best fosters Peace.
26. The Problem of Economic Sanctions and Boycotts.
27. What is the Best Method of Settling Disputes?
28. What Influence does our present Economic System have upon Peace?
29. The Christian Ethic and Peace.
30. The Cooperatives and their fostering of Peace.
31. Can we have Peaceful Change?

32. Can we adjust population and economic problems of a nation through international procedure?
33. What is the place of our Nation in World Affairs?
34. What is Power and how should it be controlled?
35. Can we educate for Peace? How?
36. What are the methods of Peace?
37. The History of the Peace Movements.
38. The use of Propaganda and its value.
39. Youth and Peace.
40. The Newspaper, Radio, and Movies Influence upon Peace.
41. Are there wars of principle?
42. What are the conditions of Permanent Peace?
43. How can we influence our Government or Legislators to be vitally interested in the peace programs?
44. Is there an economic basis for war?
45. Are there Reciprocal Trade Agreements of importance?

Recently the Congregational and Christian Churches of America through its plebiscite was inquiring how the American citizens felt concerning war. For the adult this contained material which he might use to determine his position concerning peace. The questions asked were:

A. Those questions concerning personal support of war.

1. I believe as a Christian I should bear arms in or otherwise support any war which the United States government declares.
2. I believe as a Christian I should bear arms in or otherwise support any war declared by the United States government against an internationally recognized aggressor.
3. I believe as a Christian I should bear arms in or otherwise support only a war declared by the United States government after making utmost use of every agency for peace.
4. I believe as a Christian I should bear arms in or otherwise suport only a war in which United States territory has been invaded.
5. I believe as a Christian I should bear arms in or otherwise support no war which the United States government may declare.

B. To determine what policies to support in the interest of world peace.

1. I will work for peace by advocating for our country membership in the League of Nations.
2. I will work for peace by advocating for our country consultation with other nations in support of the Kellogg-pact and other peace agreements.
3. I will work for peace by advocating for our country

national isolation through strict neutrality legislation.
4. I will work for peace by advocating for our country more equal distribution of world resources and markets.
5. I will work for peace by advocating for our country a larger army, navy and air force.
6. I will work for peace by advocating for our country the abolition of compulsory military training.
7. I will work for peace by advocating for our country government control of the munitions industry.[55]

Other material as the drama, music, art, and literature make up much of the adult peace education. The following lists of materials are particularly for the adult in his peace work.

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[55]"America's First Peace Plebiscite", Social Action, December, 1935, Vol. I, No. 12, pp. 12-22.

ADULTS

PROGRAM

BOOKS

Preachers Present Arms, by Ray H. Abrams. New York Round Table Press, Inc., 1933. 297 pp. A study of the war-time attitudes and activities of the churches and the clergy in the United States, 1914-1918. Bibliography: pp. 281-288.
The Federal Council of the Churches of Christ in America and the conscientious objector. pp. 147-152. Friends of the conscientious objector (Civil Liberties Bureau, Friends, Mennonites, and Dunkards) pp. 185-189.

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What Women Have Done: war resistance, 1914-1918, by Joan Beauchamp. Peace News, London, April 9, 1938. p. 10.

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William Lloyd Garrison, 1805-1879; the story of his life told by his children, by Wendell P. Garrison. Houghton, Mifflin and Co., Boston, 1894. 4 volumes. The founding of the Non-resistance society. "Declaration of sentiments" adopted by the Peace convention, Boston, Sept. 1838. Vol. 2, pp 226-234.

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The Power of Non-Violence, by Richard Gregg. War Resisters' League, 171 West 12th Street, New York. $2.00.

The War Myth in U.S. History, by C. H. Hamlin. War Resisters's League, 171 West 12th Street, New York. 60¢.

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The Source of Civilization, by Gerald Heard. War Resisters' League, 171 West 12th Street, New York.

The Third Morality, by Gerald Heard. War Resisters' League, 171 West 12th Street, New York.

A Study in International Government, by Jessie Wallace Hughan. War Resisters' League, 171 West 12th Street, New York.

Cooperation or Coercion, by L. P. Jacks. War Resisters' League, 171 West 12th Street, New York.

The Conquest of Violence, by Bart de Ligt. War Resisters' League, 171 West 12th Street, New York. $1.65.

Peace With Honor, by A. A. Milne. War Resisters' League, 171 West 12th Street, New York. 85¢.

Falsehood in War-Time, by Arthur Ponsonby. War Resisters' League, 171 West 12th Street, New York. $1.00.

Justice in War Time, by Bertram Russell. War Resisters' League, 171 West 12th Street, New York.

Which Way to Peace? by Bertram Russell. War Resisters' League, 171 West 12th Street, New York. $1.00.

War Without Violence, by Krishnalal Shridharani. War Resisters' League, 171 West 12th Street, New York. $2.00.

Johnny Got His Gun, by Dalton Trumbo. War Resisters' League, 171 West 12th Street, New York. $2.00.

And So To War, by Hubert Herring. $2.00. **

Blood is Chepaer than Water, by Quincy Howe. $2.00. **

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Ends and Means, by Aldous Huxley, 1938. $3.50. **

England Expects Every American to do his Duty, by Quincy Howe. $2.00. **

The Fine Art of Propaganda. A study of Father Couglin's speeches. 75¢. **

History of the Woman's Peace Party, by Marie Degen, 1939. $2.50. **

If War Comes, by Dupuy and Eliot, 1937. $3.00. **

John's Black Body, by Ben Martin. 48 pictures, 403 words. 1939. $1.00. **

Keep America Out of War, by Norman Thoman and Bertram Wolf. $3.50. **

**May be ordered from Women's International League for Peace and Freedom, 1924 Chestnut Street, Philadelphia.

Latin America, Its Place in World Life, by Inman and Clark. 1937. $3.50.**

M-Day, by Rose M. Stein, 1936. $2.50. **

Mexico in Transition, by Clarence Senior, 1939. 50¢.**

Union Now, by Clarence Streit, 1939. $3.00.**

When War Comes - What Will Happen and What to Do. Larry Nixon, editor. Greyston Press, 1939. $2.25. **

White Sahibs in India, by Reginald Reynolds, 1937. $3.50.**

Words that Won the War, by James R. Mock and Cedric Larson, 1939. $3.75. **

Honor Among Cooks, by Dr. Mary D. Spahr. International Cook Book. $1.00. **

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Shop Talk. Tips for a vocational speech. Suggestions for one studying a vocation or for talking about it. 1939. 7 pp. (Mimeographed.) 10¢.**

Five Vocational Issues. How to adapt oneself to a changing world; how to get a job after forty; how to get started; are two careers justified; and responsibilities toward professional standards. 1936. 62 pp. 35¢ a copy; 25 or more copies, each 30¢. **

Are There Opportunities for Women? Set covers department store, fashion work, life insurance underwriting, medicine, food service, government service, journalism, library work, social work, teaching in a progressive school. 1935. 32 pp. in set. (Mimeographed.) Single copy, 10¢; set of ten. 75¢. **

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Two Vocational Projects. A work plan for promoting more vocational counselors in the schools and for providing better vocational training for girls. 1938. 4 pp. (Mimeographed.) 10¢.**

Why Women Work. Prepared at the request of the International Labor Office in Geneva on the responsibility of employed women for dependents. A study of 12,043 Federation members. Copies available at office of National Federation, 1819 Broadway, New York. 1938. 42 pp. 10¢.**

Occupational Interests and Personality Requirements of Women in Business and the Professions. Bureau of Business Research, University of Michigan, Ann Arbor. 1931. 216 pp. $1.00.**

A Study of the Employability of Women in Selected Sections of the United States. This study shows the importance of appearance, health and personality in employment. 36 pp. 25¢.**

A Guide to World Affairs. A guide for the international relations committee and all club members. How to create an interest in, where to find material for, and program suggestions for use of books, magazines, pamphlets, exhibits, movies, songs and speakers on world affairs. 1939. 64 pp. 30¢.**

International Relations Folio. Expert arguments for and against the international problems on our legislative study program. With discussion questions and reading lists. Illuminates basic problems facing our country today, in the solution of which business and professional women have an important part to play. Includes "Appropriation for the State Department" and "World Court", on the legislative support program; also "Neutrality," "Methods of World Cooperation," "Reciprocal Trade Agreements," "Cooperation between the America," and "Reduction of Armaments" on the legislative study program. 1939. 31 pp. 25¢.**

Within the Law, by H. C. Hatcher. 1935. 10¢.***

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Sweden, A School in Democracy, by H. C. Herring. 1936. 10¢.***

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Social Action Primer, by M. H. Bro and A. Schmalz. 1937. 10¢.***

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Is Health the Public's Business? by J. Rorty. 1937. 10¢. **

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Christian Social Action, by H. V. White. 1937. 10¢. **

The Home in Transition, by G. L. Elliott. 1937. 10¢. **

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How to Read a Newspaper, by P. Hutchinson. 1937. 10¢. **

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Primer of Economics. 1938. 10¢. **

Toward Economic Democracy, by B. Y. Landis. 1938. 10¢. **

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National Labor Relations Board, by L. Stark. 1938. 10¢. **

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Religion and Hard Times, by A. T. Boisen. 1939. 15¢.**

Our Heritage of Freedom, by Helen M. Beardesley. 1939. 15¢.**

Rural People and the Church, by T. A. Tripp. 1939. 15¢. **

Pan-Americanism, Can We Win It, by H. C. Herring. 1939. 15¢.**

Labor and Democracy, by J. Myers. 1939. 15¢. **

Ministers' Salaries, by A. E. Holt and A. T. Boisen. 1939. 15¢. **

Christianity Confronting War, by H. V. White. 1939 15¢. **

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The Problem of Relief, by Beulah Amidon. 1940. 15¢.**

Training for Peace, by Richard B. Gregg. Commission on World Peace, 740 Rush Street, Chicago. 25¢.**

Organization of Local Peace Councils. Commission on World Peace, 740 Rush Street, Chicago. 5¢.**

Essential Facts about the League of Nations. Commission on World Peace, 740 Rush Street, Chicago. 5¢.**

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Church Struggle in Germany, by an "English Christian." 36 pp. 1937. 10¢. **

Building a Peace Committee in the Church, by Fagely. 8 pp. 1940. 5¢. **

Citizenship for Alien Pacifists. American Civil Liberties Union. 15 pp. 1938. 5¢. **

Thumbs Down! The fingerprint menace. American Civil Liberties Union. 20 pp. 1938. 10¢.**

Chaos, War, or a New World Order, by Lloyd and Schwimmer. 6 pp. 1938. 5¢. **

Covenant of the League of Nations. World Peace Foundation. 19 pp. 1936. 5¢. **

An International Force? Ruth Fry. 6 pp. 1934. 2¢. **

For Union Now, by Clarence K. Streit. 1939 15¢. **

Imperialism, War, and Our American Solution, by William I Hull. 15 pp. 1938. 5¢. **

Romance of the Health Work of the League of Nations, by K. E. Innis. 62 pp. 30¢. **

Union Now for Peace or War? An analysis by Rosika Schwimmer and danger in the plan of Clarence Streit. 19 pp. 1939. 10¢. **

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Building the Third Reich, by John C. DeWilde. World Affairs. 56 pp. 1939. 25¢. **

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Cooperatives and Peace, by Harold Fey. 12 pp. 5¢.**

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Neutrality Law, by Florence B. Boeckel. 6 pp. 1936. 5¢.**

Patriotism, What Is It? by Margaret Hill and Abbie Graham. 40 pp. 1938. 50¢. **

Will You Vote on War? 14 pp. 2¢.**

CURRENT INFORMATION REPORTS ***

Bulletin on Current Films, by Albert Benham. Director of National Council for the Prevention of War Moving Picture Department. Published semi-monthly.

Washington Information Letter. An analysis of bills affecting war and peace, information on their status in Congress, and suggestions for action. Issued weekly during sessions of Congress and bi-weekly between sessions. $1.00 a year.

BACKGROUND MATERIAL ON CURRENT PROBLEMS

World Problems - 1939, by Florence Brewer Boeckel. Up-to-date mimeographed leaflets. Subjects: The Neutrality Law; the War Referendum Amendment; A World Conference; The Military Disaffection Bill; The Bill to Take the Profit Out of War (Bone Bill); The Peace Time Embargo; The Stabilization of Currencies; The Press and Foreign News; Military Expenditures. 25¢ for set.

Foreign Affairs. Radio address by Senator William E. Borah, March 25, 1939. 32¢ per hundred; $3.21 per 1,000.

Neutrality: Shall We Have Revision?, by D. Charles A. Beard, published in the New Republic for January 18, 1939. Introduced into Congressional Record by Senator Nye. 26¢ per 100. $2.63 per 1,000.

**May be ordered from The Council for Social Action, 289 4th Ave., New York.

***May be ordered from The National Council for Prevention of War, 532 - 17th St. Washington.

GENERAL MATERIALS FOR PEACE EDUCATION

BOOKS

The Far East: An International Survey, by Harold S. Quigley and George H. Blakeskee. 1938. Cloth, $2.50; paper, 75¢.

The World Court, 1921-1938, by Manley O. Hudson. 1938. Cloth, $2.50; paper, 75¢.

Handbook of the League of Nations (1920-1935), by Denys P. Myers. 1935. Cloth, $2.50; paper, 75¢.

The United States and the Caribbean Area, by Dana G. Munro. 1934. Cloth, $2.00; Paper, 60¢.

China Today: Economic, by J. B. Condliffe. 1932. Cloth, $2.50; paper, 75¢.

Haiti Under American Control, 1915-1930, by Arthur C. Millspaugh. 1931. Cloth, $2.50; paper, 75¢.

International Control of Aviation, by Kenneth W. Colegrove. 1930. Cloth $2.50; paper, 75¢.

The Reparation Settlement, 1930, by Denys P. Myers. Cloth, $2.50.

Origin and Conclusion of the Paris Pact, by Denys P. Myers. 1929. Cloth, $2.00; paper, 40¢.

American Neutrality and International Police, by Philip C. Jessup. 1928. Cloth $1.25; paper, 30¢.

Investments of United States Capital in Latin America, by Max Winkler. 1928. Cloth, $2.00; paper, 50¢.

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The Neutrality of the United States. Laws, proclamations, orders, regulations, and inter-American declarations applicable during the present war in Europe. Documents issued from September 3rd to December 14th, 1939. 69 pp. Paper, 25¢ (quantity rates on request).

The Turn Toward Peace, by Florence Brewer Boeckel. Discussion of fundemental peace problems, with set of leaflets bringing chapters up to date. Cloth, $1.00; paper, 25¢.

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PAMPHLETS

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Toys and Peace. A warning to mothers and teachers about the danger of gangster and military toys, with suggestions for dealing with stores and toy manufactures. Folder, $1.00 per 100; $6.00 per 1,000.

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The Far Eastern Situation. Messages and Resolutions of the Foreign Missions Conference of North America and the Federal Councils of Churches. 5¢ a copy. $3.00, a hundred.

The Churches and Military Training in Schools and Colleges. A full text of the resolutions of a number of religious bodies on the R.O.T.C. question. Single copy, free. 100 for $1.50.

Covenant of the League of Nations. The official text. November, 1937.

The Fundementals Behind the Conflict. Radio address on the European crisis delivered by Dr. James T. Shotwell, August 24th over the Columbia Broadcasting System.

The Future of the League. Radio speeches by General Smuts of South Africa and Joseph Avenol, Secretary-General, League of Nations. 1938.

Primer on the Pope Resolution for American Membership in the League of Nations, introduced into the Senate May, 1935, by Senator James P. Pope of Idaho. 4 pp. 40¢ per 100.

Twenty Questions on the International Labor Organization. Simple statements in question and answer form. 4 pp. 50¢ per 100.

Twenty Questions on the League of Nations. Summarizes the reasons for cooperations with the League. 40¢ per 100.

The World of Industry and Labor 1939, by John G. Winant. Reprint of the Report of the Director to the Twenty-Fifth Session of the International Labor Conference. June 1939. 8 pp.

New World (formerly the Chronicle of World Affairs). Monthly journal of international affairs. Official publication of the League of Nations Associations. Sample copy, no charge. Year's subscription, $1.00. Special student subscription, 40¢ for nine months.

DECLAMATION MATERIAL

Poems of the War and After, by Vera Brittain. Macmillan, New York, 1934. $1.25.

One Hundred Poems of Peace, compiled by Clark and Garrison. Willett, clark, New York, 1934. $1.25.

Cease Firing, Fifth Poems of the New Peace. Compiled by Anna Roussel. John C. Winston, Philadelphia, 1930. Cloth, $1.00; paper, 50¢.

Poems of the War and the Peace, by Sterling A. Leonard. Harcourt, Brace, New York, 1921. $1.35.

Peace Crusaders, by Anna Bassett Griscom. Obtainable from the American Friends Service Committee, 20 South Twelfth Street, Philadelphia, $1.50.

Across Borderlines. Compiled by Floence Brewer Boeckel. National Council for the Prevention of War, Washington, D. C. 10¢.

Peace Poems. Mimeographed set. National Council for the Prevention of War, Washington, D. C. 10¢.

World Peace Primer. National Women's Christian Temperance Union. 1730 Chicago Avenue. Evanston, Illinois. 25¢.

World Peace Primer, by Mrs. E. K. Bowman, Helena, Montana. 25¢.

Goodwill Stories, by Helen Winnemore, Ann Arbor, Michigan. Mimeographed.

World Friendship. World Friendship Committee of the Los Angeles City School District, Los Angeles, California. 50¢.

Peaceful Change Within the Society of Nations, by John Foster Dulles. National Council for the Prevention of War, Washington, D. C. Free.

Women and the Next War, by Mrs. Storm Jameson. National Council for the Prevention of War. Free.

Selected Quotations on Peace and War, Commission on Christian Education of the Federal Council of Churches, 105 E. 22nd Street, New York.

War Tomorrow: Will We Keep Out? Headline Book of Foreign Policy Association, 8 West 40th Street, New York City. 25¢.

SONGS

Guns. Words by Harry D. Karr, music by Geoffrey O'Hara. Crawford Music Corp., 745-7th Avenue, New York. 40¢.

Peace Song. Tune: America. Ida B. Botts, 601 Stuart, Houston, Texas, 2¢.

Old Man (War) Propaganda. Words and music by Laura L. Beran. National Council for the Prevention of War, Washington, D. C. 1¢.

Peace on Earth. Words by William Salter. Music by Sumner Salter. Arrangements for mixed voices obtainable from National Council for the Prevention of War, Washington, D. C. 1¢ each. Special music for four solo voices may be had from Sumner Salter, 45 Adrian Avenue, New York.

Songs of Peace. May Bell Harper. Collection of songs, many of them with new words to old tunes. Mrs. May Bell Harper, P. O. Box 566, New Haven, Connecticut. 25¢; 25 copies for $5.00.

Upon Earth, Peace. Words by Richard Cloudesley Savage. Music by Spencer Shaw. Published by W. Paxton & Co., London.

No More War. Tune: Three Blind Mice, by Ella T. McLain. National Council for the Prevention of War, Washington, D. C. Free.

Three Songs for a New Day: That Day of Joy Shall Come; When God Made the Earth; Who Loves His Native Land. Words and music by Jason Noble Pierce, First Congregational Church, Post and Mason Streets, San Francisco, California. 1¢.

Hymn for the Nations. Beethoven's Ninth Symphony. Words by Josephine Daskam Bacon. Published by C. C. Birchard & Co., Boston. 1¢.

Brotherhood, a march song. Words by Doris Skewes. Music by George Liebling. Published by Wesley Webster, San Bruno, California. 35¢.

Music of Many Lands and Peoples. Edited by McConathy, Beattie and Morgan. Silver, Burdett & Co., 59 Division Street, Newark, New Jersey. $1.52.

Around the World in Song, by Dorothy Gordon. E. P. Dutton & Co., 681-5th Avenue, New York. $2.50; school edition, 88¢.

Five Souls. Words by W. N. Ewer. Adapted to the Allegretto from the Seventh Symphony of Beethoven. Arrangement by Frances Frothingham. Clayton F. Summy Co., 429 S. Wabash Avenue, Chicago, Illinois. 50¢.

A Loftier Race. Words by J. Addington Symonds. Music by S. Stanley. Mimeographed. National Council for the Prevention of War, Washington, D. C. Free.

America, the Beautiful. Words and music, National Council for the Prevention of War, Washington, D. C. Free.

O Happy World. J. H. Fillmore. Fillmore Brothers Co., Cincinnati. Free for puboic singing. Obtainable also from the National Council for the Prevention of War, Washington, D. C. (For children.)

World Peace Song. James E. Campion. Tune "Auld Lang Syne." New York Sheet Music Clearing House, 141 West 45th Street, New York. 25¢.

The New Star-Spangled Banner. B. Franklin Hunter. Verses mimeographed. National Council for the Prevention of War, Washington, D. C. Free.

Two Songs of Patriotism and Peace. Charles I. Sempers. "America's Faith" and "World Peace and Freedom." National Council for the Prevention of War. Free.

A Vision of Friendship and the Light of Peace. E. B. Allen. E. Estelle Downing, State Teacher's College, Ypsilanti, Michigan. 50¢ per 100.

Sound Over All Waters. Daniel Batchellor. National Council for the Prevention of War, Washington, D. C. 5¢.

Ain't Going to Study War No More. Arrangement by Lucille Barrows Turner, National Council for the Prevention of War, Washington, D. C. 2 for 5¢; 100 for $2.00.

World Brotherhood. Words by Esther Averill. Music by Katherine Johnson. Mimeographed, National Council for the Prevention of War, Washington, D. C. Free.

Peace for One and All. Lt. Jesse D. and Inez Sickler. Mimeographed, National Council for the Prevention of War, Washington, D. C. Free.

FOLK SONGS AND DANCES

Music of Many Lands and Peoples by McConathy, Beattie and Morgan. Silver, Burdett & Co., 41 Union Square, New York. Pictures and program notes associated with the selections are helpful in aiding an understanding of what the song is about and its interpretation; organized into units of study. $1.52.

The Folk Dance Book. A. S. Barnes & Co., 67 West 44th Street, New York.

Sing It Yourself, by Dorothy Gordon. E. P. Dutton, 300-4th Avenue, New York. Collection of delightful folk songs from America, the British Isles, Germany, France, Norway and Russia. The music is adapted to the voices of children. Each song is accompanied by a charming stroy telling of the customs of the people and the probable origin of the song, and the attractive illustrations give excellent ideas for costuming dramatized versions. Cloth, $2.50; school edition, cloth, 88¢.

American Indian and Other Folk Dances, by Mary Severance Shafter. A. S. Barnes & Co., 67 West 44th Street, New York. Includes dances of the American Indian, Armenian, Portuguese, Greek, Scotch, German, Spanish and Mexican. $3.00.

Every Child's Folk Songs and Games, by Elizabeth Burchenal. G. Schirmer, Inc., New York. Bohemia, Denmark, England, Hungary, Ireland, Norway, Russia, Scitland and Sweden. $2.00.

Folk Dances and Singing Games, by Carolyn Bailey. Milton Bradley, 221 Fourth Avenue, New York. Songs of Denmark, England, France, Germany, Ireland, Italy, Scotland, Sicily, Sweden and Wales. $2.00.

Folk Dances for Boys and Girls, by Effie Shambaugh. A. S. Barnes & Co., 67 West 44th Street, New York. Grouped for the grades, high school and college. Dances of Austria, Bohemia, Circassia, Czechoslovakia, England, Holland, Ireland, Silesia and Ukraine. $3.00.

Folk Dances from Old Homelands, by Elizabeth Burchenal. G. Schirmer, Inc., New York. Illustrations and directions. Dances of Belgium, Czechoslovakia, Denmark, England, Finland, France, Germany, Ireland, Lithuania, Poland, Portugal, Russia, Spain, Sweden and the United States. $1.50.

Folk Songs of Many Peoples, by Florence Botsford. The Womans Press, 600 Lexington Avenue, New York. Two volumes, $3.50 a set. Includes texts in original language and in English with illustrations and directions. Songs of the Baltic, Balkan, Slavic, Western Europe, Near and Far East and American countries.

Junior Laurel Songs, by Armitage. C. C. Birchard & Co., Boston. Folk songs from America (including Negro and Indian), Norway, Spain, Wales, France, England, Scotland, Ireland, Italy, Bohemia, Denmark, Russia, Japan, China, Hungary, Flanders, Sweden, Finland, Dalmatia, Greece, Netherlands, the Basque country, and Poland.

Sing-Around-the-World Songs. The Womans Press, 600 Lexington Avenue, New York. Selections from the collection of Folk Songs of Many Peoples (see above). No music. 15¢.

Popular Folk Games and Dances, by Mari Hofer. Eldridge Entertainment House, Franklin, Ohio. Dances from Denmark, England, Finland, France, Hungary, Italy, Lithuania, Norway, Poland, Russia, Spain, Sweden, Switzerland, United States and Wales. 75¢.

Songman's Pack, by Nellie Poorman. Clayton F. Summy Co., Chicago, Illinois. Includes songs of Bohemia, Denmark, England, France, Germany, Holland, Ireland, Italy, Scotland and Switzerland. 80¢.

Musical Story Hours for Children. Edna Phillips, Department of Education, State House, Boston, Massachusetts. Programs on Poland, Greece and Italy.

German-English Christmas Songs. 32 pages with music. Herbert H. Wernecke, 872 Newport Avenue, Webster Groves, Missouri. 25¢.

Baltic, Balkan and Slavic Folk Songs. Volume I of Folk Songs of Many Peoples by Florence Botsford. Womans Press, 600 Lexington Avenue, New York. $1.50.

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Dutch Ditties, by Terhune. Illustrated. G.Schirmer, New York. $1.50.

Album of Twenty-five Favorite Folk Songs: German, French and Italian. G. Schirmer, New York. 75¢.

Songs of Germany, by Spicker. G. Schirmer, New York. $1.25.

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Neapolitan Songs, by Marzo. G. Schirmer, New York. $1.00.

Folk Songs of Poland, reprinted from Folk Songs of Many Peoples. Womans Press, 600 Lexington Avenue, New York. 75¢.

Russian Folk Songs, reprinted from Folk Songs of Many Peoples. Womans Press, 600 Lexington Avenue, New York. 75¢.

Slavic Folk Dances, by Geary. Illustrated. Womans Press, 600 Lexington Avenue, New York. $1.25.

Songs of Sweden, by Hagg. G. Schirmer, New York. $1.50.

A Chinese Child's Day, by Terhune. Illustrated. G. Schirmer, New York. $1.50.

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Commercial anti-war feature pictures:

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The Man I Killed or Broken Lullaby. Ernst Lubitsch Production. Paramount Pictures, 1501 Broadway, New York.

All Quiet on the Western Front, from the novel by Erich Maria Remarque. Universal Pictures, Inc., 1250 Sixth Avenue, New York.

The Man Who Reclaimed His Head, an expose of munition maker's strategy and unscrupulous newspaper publishers. Universal Pictures, Inc., 1250 Sixth Avenue, New York.

Things to Come, by H. G. Wells. Spectacle portraying how a next war will destroy civilization. United Artists Corporation, 729 Seventh Avenue, New York.

La Kermesse Heroique (Carnival in Flanders), dialogue in French with English subtitles. Amusing satire on war. Delightful comedy. Distributed by American Tobis Corporation, New York.

Comradeship. A drama of miners trapped by cave-in on Franco-German border. Eloquent plea for friendship between the Germans and the French. Distributed by Garrison Films Distributors, Inc., 729 Seventh Avenue, New York.

Dealers in Death. A compilation of newsreel scenes: expose of the munitions racket. Distributed by Topical Films, New York.

Prisoner Of Shark Island. The case of Dr. Mudd, falsely accused of implication in the Abraham Linclon assassination; showing violence and intolerance which follow the path of armed combat. Twentieth Century-Fox, 44 West 56th Street, New York.

The Story of Louis Pasteur. While not a conventional plea for peace, this film shows how science, if not hampered by war, can progress in aiding humanity. Warner Brothers Pictures, Inc., 321 West 44th Street, New York.

Fury. Shows the danger of mob violence. Metro-Goldwyn-Mayer, 1540 Broadway, New York.

Black Legion. Expose based on recent happenings in Michigan; denunciation of mob violence. Warner Brothers Pictures, New York.

Commercial Short Subjects:

Neighbors, animated cartoon in color. Munition makers and warmongers impersonated by barnyard characters; travesty on armament races. Highly amusing. Columbia Pictures, 729 Seventh Avenue, New York.

Mickey's Kangaroo, on the "love the neighbor" theme. A Mickey Mouse cartoon in technicolor, distributed by the United Artists, 729 Seventh Avenue, New York.

March of Time (Vol. No. 1, No. 3). Scenes of Zaharoff, munitioneer; expose of arms racket. Distributed by First Division Pictures, 729 Seventh Avenue, New York.

Non-Theatrical Film Agencies Distributing Anti-War and Educational Films on Varied Topics:

Eastman Kodak Stores, Inc., 235 West 23rd Street, New York. World War Movies. Prices on request.

Films, Inc., 330 West 42nd Street, New York. Extensive film library; educational and theatrical movies; several peace programs including Man Who Reclaimed His Head. Service representatives in important centers of the United States, who can supply projection equipment along with films. Full information on request.

Committee on the Cause and Cure of War, Grand Central Terminal Building, New York. Scenes of the signing of the Kellogg-Briand Treaty. Carrying charges only.

Harvard Film Service, Biological Laboratories, Harvard University, Cambridge, Massachusetts. "Land Transportation," dealing with development of transportation through the ages, demonstrating the diminishing size of the world as successive forms of transportation progress. "The International Ice Patrol" depicts the activities of the agency of that name, maintained by the United States and supported by the majority of new and old world nations; shows the heroism of peace-time pursuits. Catalogues and fees on request.

Burton Holmes Lecturers, Inc., 7510 Ashland Avenue, Chicago, Illinois. Travelog pictures, showing scenes from all over the world. Price, $2.50 per day, allowing one day each way for transportation.

International Educational Pictures, Inc., 40 Mount Vernon Street, Boston, Massachusetts. Motion pictures of the world and its people. 2,000 films, many free. Information on request; complete illustrated catalogue, 35¢.

League of Nations Association, Inc., 8 West 40th Street, New York. Two reels, war scenes, peace conference, present work of the league. Price, $5.00.

Motion Picture Producers and Distributors of America, Inc., 469 Fifth Avenue, New York. Lindbergh's Flight; Signing of the Kellogg Pact.

Pathe, Inc., 35 West 45th Street, New York. Children of Many Lands Series: The Little Indian Weaver, The Wee Scotch Piper, The Little Swiss Wood-Carver, The Little Dutch Tulip Girl. Pamphlets for the aid of teachers are distributed in connection with each of these pictures and contain facts about the country represented, games the children play, suggestions for projects, lists of books, etc. Miscellaneous educational features including subjects showing customs and scenes in different parts of the world. Catalogue on request.

Y.M.C.A. Motion Picture Bureau, 347 Madison Avenue, New York. Selected motion pictures covering a wide range of subjects dealing with other countries and showing world inter-dependence. Free except for transportation charges. Catalogue on request.

Dr. F. S. Onderdony, sponsored by the Emergency Peace Campaign, 20 South Twelfth Street, Philadelphia, who tours with sound films showing the history of war and of world organization. Dr. Onderdony has equipment for showing these films in any ordinary room or assembly hall. The fee for transportation of equipment and projection of films is usually $25.00. His subjects include: The Next War, Why?; The League of Nations; The Zeppelin Raid on London; New York's Peace Parade (all short subjects); The Shame of a Nation; The Patriots; and a silent version of All Quiet on the Western Front (all features).

Miss Margaret Jones, 2111 Florida Avenue, N. W., Washington, D. C., has excellent travel films and projection equipment (portable); by special arrangement Miss Jones is available in territory nearby Washington, D. C. She delivers an interesting commentary with the pictures; and groups who wish to raise money for their budgets can utilize Miss Jones' films and talks to great advantage.

Suggested Reading Toward a Better Understanding of Film Content:

How to Appreciate Motion Pictures, by Edgar Dale. Macmillan Co., New York. $1.50.

The Content of Motion Pictures, by Edgar Dale. Macmillan Co., New York. $1.50.

You and I and the Movies, by Rose R. Terlin. Womans Press, 600 Lexington Avenue, New York. 50¢.

LANTERN SLIDES

War Profiteers or Humanity. Series put out bu the Youth Unit of the League of Nations Society, Toronto Branch. They are made up of pictures of the League of Nations and of cartoons relative to International Peace and Disarmament. A peppy line of running comment accompanies them. There are 50 slides in all and they may be rented for $1.00 plus transportation both ways. Apply to: Miss Jeannette Johnson, 20 Edgar Avenue, Toronto, Canada.

Sets on Agriculture, Science, Geography, Economics, Industry, Etc. Iowa State College, Ames, Iowa. Average fee for rental is 50¢ plus transportation charges.

The 600 Set, including slides on production and manufacturing, transportation, people of all lands, earth neighbors, scenes from North America, South America, Central America, West Indies, Polar Regions, Europe, British Isles, Asia, Africa, Australia, and Islands. Keystone View Company, Meadville, Pennsylvania. Set, $270; 45¢ per slide.

The Story of Reclamation by Irrigation from the Sagebrush Desert to the Completed Farm (with lecture); Zoology and Botany on the Irrigation Projects (with lecture); Indian Life on the Projects (with lecture); Drainage in the Southern States (no lecture). U. S. Department of the Interior, Washington, D. C. Bureau of Reclamation. Slides showing man's contest with nature and heroism of everyday life. Free except for transportation charges.

South American Countries. Pan American Union, Washington, D. C.

A Trip to Japan (with lecture); People of Palestine (with lecture); Founding of Pennsylvania (with Lecture. Peace Committee of the Religious Society of Friends, 304 Arch Street, Philadelphia. Transportation charges.

Scenes from European Countries, South America, Latin America, Egypt and the United States. Williams, Brown and Earle, Inc., 918 Chestnut Street, Philadelphia. Rental charge, 10¢ per slide.

Battlefield Scenes. Keystone View Company, Meadville, Pennsylvania. Actual war scenes. Black and white finish. 45¢ per slide.

MAPS AND CHARTS

Map of America's Stake in Foreign Trade. World Peace Foundation, 8 West 40th Street, New York. Free.

Maps. A series of maps emphasizing economic factors, resources, agricultural production, industrial production, trade routes, are published by the Denoyer-Geppert Equipment Co., and are distributed by the Stanley Bowmar Co., 2929 Broadway, New York. Price according to size.

Maps of Progressive World Exploration. Stanley Bowman, 2929 Broadway, New York. In American History Atlas edited by Hart and Bolton.

Wall Charts. Presenting economic principles and facts of industrial trends in the United States and Europe. National Industries Conference Board, 247 Park Avenue, New York. $1.00 each. Special quantity rates.

Westerman's Map of Europe in 1922. A map showing changes made by the war, with inserts indicating language groups, raw materials, colonies and religions. 66 x 46 inches. Rand McNally, 270 Madison Avenue, New York. $8.75.

The World Remapped. Illustrating geographic results of the peace settlement. Stanley Bowmar, 2929 Broadway, New York. 20¢.

League of Nations Map, compiled by Dr. Laura H. Martin. League of Nations Association. Printed in black and red, 108 x 48 inches. University of Chicago Press, Chicago, Illinois. $3.00.

Outline Map of the World. Hydrographic Office, U. S. Navy Department, Washington, D. C. Publication # 1262-A, 50¢.

Outline Maps. Africa, China, India, Japan, Latin America, the Moslem World. Missionary Education Movement, 150 Fifth Avenue, New York. Large size, 28 x 32 inches, 25¢ each; small, 11 x 14 inches made up in individual sets of 12 ma ps, 25¢ per set.

Time Charts, by Helen M. Madely. Historical Association, 22 Russell Square, W.C., London. 25¢.

How the World Has Shrunk During the Last 100 Years. Mimeographed sheets. National Council for the Prevention of War, Washington, D. C. Free.

Map of Children Everywhere, by Ruth Hambridge. John Day Co., New York. $2.50.

Map Puzzles. The World, Europe, Asia, Africa, Mexican and Japanese, England, North America, and South America. Madmar Quality Co., Utica, New York. $1.50 to $3.00 each.

Picture Map Series. About 30 x 50 inches. Three maps - Latin America, North America and Africa. Each is in outline showing the country with a number of sketches and decorations. Also an illustrated insert sheet giving important features of the products, historical places, forms of Christian work, etc., of the respective countries. Missionary Education Movement, 150 Fifth Avenue, New York. 50¢ each.

Uncle Sam's Farm, large outline map of the United States. 44 x 30 inches. For 5th, 6th and 7th grades. Especially useful to geography and social science classes. Also included set of colored pictures of farm products with directions for cutting and pasting, and a teacher's guide. Free for school use. Quaker Oats Company, 80 East Jackson Street, Chicago.

The Map of Great Adventures, the Map of America's Making. R. R. Bowker Co., 62 West 45th Street, New York. Done in the Picturesque "old" style. $2.50 each.

Radio Telephone Communication Chart of the World, April, 1930. American Telephone and Telegraph Co., 195 Broadway, New York.

Airway Map showing airways in U. S. Department of Commerce, Aeronautics branch, Washington, D. C. Free.

U. S. Hydrographic Office, Washington D. C. publishes:
Tracks for Full Powered Steam Vessels, Chart 1242-a, 50¢.
Communication Chart of the World, showing submarine cables, land lines, radio stations. Three sheets, 40¢ each. No 2180 a, b, and c.
Telegraph Chart of the World, Chart No. 5188, 50¢.

Airways Maps. Obtainable from Rand McNally Co., National Press Building, Washington, D. C., and from C. S. Hammond and Co., 30 Church Street, New York. 50¢.

The Histomap. A map dramatizing the great adventure of mankind and giving the world's history at a glance. Rand McNally, 536 S. Clark Street, Chicgo. $1.00.

Picture Map of World. 52 x 76 inches with cutouts to be inserted showing peace activities. Missionary Education Movement, 150 Fifth Avenue, New York. 50¢.

Office Map of telephone, telegraph and cable lines. International Telephone and Telegraph Corporation, Washington, D. C. Free.

Map of "Coffee Round the World." Bureau of Coffee Information, 250 Park Avenue, New York. Free.

McCormick's Map of the World. Flags from which spices are imported in border, in color. McCormick & Co., Inc., Baltimore, Maryland. Free.

The Trade Agreements Program. Map showing countries with which trade agreements have been concluded, or with which negotiations are in progress or contemplated, as of March 10, 1938. U. S. Government Printing Office. 10¢.

FLAGS

World Peace Flags. Designed and copyrighted by the Canadian Peace Poet, W. E. Dyer, 16 Cambridge Avenue, Toronto, Canada. White world on blue background with peace in blue lettering in the different languages for the various countries. Sheet of 52 flags, giving statistics as to populations. 10¢.

Flags of All Nations. Practically any size from 2 x 3 inches to 36 x 60 inches. also paper pin flags. Annin & co., Fifth Avenue and 16th Street, New York. Prices on request.

Flags of Forty-two Nations. 11 x 16 inches. Westminster Press, Witherspoon Building, Philadelphia. $4.25; for a dozen selected flags, $1.50 plus delivery charges.

Flags of the United States and Other Countries. Booklet of colored plates. Hydrographic Office, Navy Department, Washington, D. C. 50¢.

The Golden-Rule Standard. White star with rays of the rainbow. Mrs. Alice H. Allen, 501 N. Wittenberg Ave., Springfield, Ohio. Sample card, 5¢.

Origin and Evolution of the United States Flag. Booklet, United States Government Printing Office, Washington, D. C.

World Peace Flag. 45 x 27 inches. White silk with silk bluebirds. Mrs. Emma L. Hosley, 60 James Street, Springfield, Massachusetts. $5.00. Cards in color, 5¢.

Sheet of Flags of All Nations of the World. Scott Stamp and Coin Comoany, 1 West 47th Street, New York. 25¢.

POSTERS

America First, by Bishop Oldham. 15¢ (post card, 1¢).

Children from Many Lands. Sets of 10 small posters. $1.00.

Christ of the Andes. National Council for the Prevention of War, Washington, D. C.

Good Will Among God's Children. World Peaceways, 103 Park Avenue, New York City. 15¢.

Kellogg Pact. 10¢ (post card, 1¢).

Universal Postal Union Monument, Switzerland. Williams & Heintz, 59 M. Street, N. E., Washington, D. C. 5¢.

New Patriotism Is Peace. Small poster, 15¢.

Portfolio of World Heroes. 12 separate pictures. National Council for the Prevention of War, Washington, D. C. 50¢ per set.

The Whole Earth Is Every Child's Home. World Peaceways, 103 Park Avenue, New York City. 5¢.

Peace Posters for Churches. Kelly-Read & Company, Inc., 508 Paul Street, Rochester, N. Y., $1.00 each; 75¢ in sets of 5.

Peace and Disarmament. World Peaceways, 103 Park Avenue, New York City.

Peace Posters Press, P.O. Box 703, Baltimore, Maryland. Four posters (32 x 44) attractively printed, mailed in tube every two months, allowing for change of display every two weeks. Yearly service for 26 posters, $10.00; individual posters, 50¢; samples, 25¢.

The Child and the Globe. National Council for the Prevention of War. 5¢.

Christmas Posters. National Council for the Prevention of War. 8¢ each.

Posters for Special Days. Washington's Birthday, Lincoln's Birthday, Memorial Day, Independence Day, Labor Day, Columbus Day and Christmas. National Child Welfare Ass'n. 70 Fifth Ave., New York. 60¢.

GAMES

Wide World Game, by Hendrik Willem Van Loon. (Build bridges by play, across frontiers.) Parker Brothers, Salem, Massachusetts. $1.50.

Every Child's Folk Songs and Games, by Carolyn Bailey. (Danish, English, French, German, Irish, Italisn, Scottish, Sicilian, Swedish, Welsh games.) Milton Bradley Company, Springfield, Massachusetts. $2.00.

Suppose We Play, by Clark. Games of other countries. Crowell, New York. $2.00.

Children at Play in Many Lands, by Katharine Stanley Hall. (African, Burmese, Chinese, Indian, Japanese, Korean, Persian, Syrian and Turkish games.) Missionary Education Movement, 150 Fifth Avenue, New York. 75¢.

Popular Folk Games and Dances, by Mari Hofer. Eldridge Entertainment House, Franklin, Ohio. (American, Danish, English, Hungarian, Italian, Lithuanian, Norwegian, Polish, Russian, Spanish, Swedish, Swiss, Welsh.) 75¢.

Far Peoples, by Grace Darling Phillips. University of Chicago Press, Chicago. (Includes stories, songs, poems, games, refreshments and costumes of each of the following countries: India, China, Korea, Japan, the Philippines, Brazil, Africa and Russia.) $2.00.

Games of Many Lands. Games of Africa, China, France, Germany, Greece, Italy, Norway and Latin America.) Mimeographed. National Council for the Prevention of War. 5¢.

National Geographic Magazine, for Augyst, 1919. The geography of Games. Illustrations of games of other nations. The fact that the article was written in war times must be taken into consideration. Reference material in your local library.

TOYS

Toys and Peace. Building the International Mind through Toys. Leaflet published by the Women's International League for Peace and Freedom, 1924 Chestnut Street, Philadelphia, Pennsylvania. 5¢; $1.00 per 100.

Write the Latham Foundation, Latham Square Building, Oakland, California for suggestions.

Exhibit of 16 Colored Cards, 22 x 28 inches, on which are mounted reproductions of paintings and sculptures showing artist's interpretation of peace and war; photographs of peace monuments, headquarters of the League of Nations, the International Labor Organization and the World Court; and photographs of men and women who have devoted their lives to peace work and of scientists whose discoveries and inventions have brought the nations into quick communication. May be borrowed from the National Council for the Prevention of War, Washington, D. C., for exhibit purposes at cost of shipping.

Directory

NATIONAL PEACE CONFERENCE

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Aims
Activities

1937

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TABLE OF CONTENTS

NATIONAL PEACE CONFERENCE

Officers and Steering Committee 4
Aims and Activities 5
Statement of Principles 7

NATIONAL ORGANIZATIONS AFFILIATED WITH THE NATIONAL PEACE CONFERENCE

American Association of University Women 8
American Friends Service Committee 8
American Unitarian Association 9
Carnegie Endowment for International Peace 10
Catholic Association for International Peace 11
Central Conference of American Rabbis 12
Church Peace Union 12
Committee on Militarism in Education 13
Council for Social Action 14
Council of Women for Home Missions 15
Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America 15
Emergency Peace Campaign 16
Fellowship of Reconciliation 17
Foreign Missions Conference 17
Foreign Policy Association, Inc. 18
General Conference Commission on World Peace of the Methodist Episcopal Church 19
General Federation of Women's Clubs 19
Institute of International Education 20
International Society of Christian Endeavor 20
League of Nations Association 21
National Board of the Young Women's Christian Association of the United States of America 22
National Committee on the Cause and Cure of War 22
National Council of Federated Church Women 23
National Council of Jewish Women, Inc. 24
National Council for Prevention of War 25
National Council of Young Men's Christian Associations 25
National Executive Board of the Woman's Auxiliary, Episcopal Church 26
National Federation of Business and Professional Women's Clubs, Inc. 26
National Federation of Temple Sisterhoods 27
National Student Federation 28
National Woman's Christian Temperance Union 28
Public Action Committee 29
United Synagogue of America 30
Women's International League for Peace and Freedom 30
World Alliance for International Friendship Through the Churches 31
World Peace Foundation 32
World Peaceways, Inc. 32

the requirements of war dictate unsound economic policies. Social and economic justice cannot be firmly established so long as the war system, holding human life cheap, continues to be tolerated. The principles of democratic government cannot be preserved in the face of the contradictory claims of militarism. The teachings of religion are denied embodiment in civilization so long as governments are committed to the opposing commandments of the war system. Individual freedom of conscience, of thought, of speech cannot be assured until the world is freed from war and the threat of war.

Present world relationships are the result of historical development which, accelerated in recent years by scientific progress, has brought all nations into a single community and led to the establishment of world institutions designed to deal with the changed international situation. National economic policies must be brought into harmony with the fact of world interdependence and must contribute to the development of accompanying world institutions. National defense policies, while the world system of security is being perfected, must be such as will not lead to armament rivalry and the fear of war, in themselves obstacles to international cooperation.

These principles require upon the part of the United States the following policies which should be considered as constituting a unified program.

1. Economic Policies

The United States should cooperate with other nations to stabilize currencies and in general to lessen tariffs and other barriers to international trade, and effective measures should be taken for a final settlement of the war debts.

The United States should cooperate with other nations through our membership in the International Labor Organization and in other ways to raise the standard of living and to assist in solving pressing economic and social problems.

2. National Defense Policies

The national defense policy of the United States should be shaped on the basis of the defense of our soil and in fulfillment of our obligations under the Kellogg Briand Pact; the army and navy should be limited and organized in accordance with this conception.

The military branches of our government should not be allowed to assume the policy-forming function that belongs to the civilian departments of the Government.

The munition industry should be controlled through both national and international action to prevent rivalry in armaments and to take the profit out of war and the preparation for war.

The United States should increase its efforts to achieve reduction and limitation of armaments by international agreement. The General Disarmament Conference at Geneva should be accorded America's unremitting support. At the Naval Conference our Government should strive for the greatest possible reductions in navies and therefore in naval expenditures, while at the same time seeking political agreements that will remove the present tensions in the Pacific basin. The solution of the problem of disarmament will be aided by the strengthening of the world community through United States participation.

3. Freedom of Conscience

Policies tending to abridgment of freedom of conscience, of the press, of education, of assembly or of speech should be opposed as part and parcel of the militarism from which the world is seeking to escape.

4. Immigration Policy

The immigration policy of the United States should be free of racial discrimination.

5. Neutrality and Non-intervention

The neutrality policy of the United States should be revised in order that the risk of entanglement in foreign wars may be reduced and in order that the United States may not obstruct the world community in its efforts to maintain peace.

We should strongly and persistently support the policy of the good neighbor and of non-intervention which the present Administration has developed toward Latin America. This good neighbor policy should be extended, with adequate provisions for consultation, conciliation and judicial settlement of disputes, to all other regions and specifically to the Far East.

It is recognized that no foreign policy that may be devised for the United States can be an alternative to its participation in the agencies of the world community to prevent war and to remove the causes of war.

6. The League of Nations

The United States should join the League of Nations on terms of the Pope resolution which provides that the United States shall not be obliged to adopt measures which might involve the use of armed force; that the Kellogg Briand Pact be regarded as the fundamental principle of the Covenant; and that the decision as to what action shall be taken by the United States in case the peace of nations is threatened, shall rest with the government of the United States acting according to the Constitution.

AMERICAN ASSOCIATION OF UNIVERSITY WOMEN

1634 I Street, N. W.
Washington, D. C.

President—META GLASS, President, Sweet Briar College, Sweet Briar, Va.
General Director—KATHRYN MCHALE, 1634 I Street, N. W., Washington, D. C.
Associate in International Education—ESTHER CAUKIN BRUNAUER, 1634 I Street, N. W., Washington, D. C.
Representatives to the National Peace Conference—
ELIZABETH B. KIRKBRIDE, 314 State Street, Albany, N. Y.
ALBERTA M. WELCH, 106 East 52nd Street, New York, N. Y.

The American Association of University Women is an educational organization of more than fifty thousand alumnae of American colleges and universities. Branches of the Association—seven hundred and thirty in June, 1936—are organized in every state of the Union.

The Association is concerned with the development of American education, not as an end in itself, but with the belief that it should lead to tangible results in the wise solution of national and international problems, and in community betterment.

The program is specially concentrated on the following subjects: educational standards, child development, the creative arts, the status of women, national socio-economic problems and international problems. In each field, activities of research, study, action and pressure politics are carried on.

In the international field, the Association arranges for the exchange of teachers, awards fellowships for study abroad, and establishes local institutes and forums. Approximately four hundred and fifty groups study international problems. Publications are prepared for them including a "Manual for Leaders of Study Groups on International Problems" and "The International Problem of the Month Series" (fifty cents a year).

AMERICAN FRIENDS SERVICE COMMITTEE

20 South Twelfth Street
Philadelphia, Penna.

Chairman—RUFUS M. JONES, Professor Emeritus of Philosophy, Haverford College, Penna.
Vice-Chairman—PATRICK M. MALIN, Department of Economics, Swarthmore College, Penna.
Executive Secretary—CLARENCE E. PICKETT, 20 South 12th Street, Philadelphia, Penna.
Secretary Peace Section—RAY NEWTON, 20 South 12th Street, Philadelphia, Penna.
Associate Secretary Peace Section—E. RAYMOND WILSON, 20 South 12th Street, Philadelphia, Penna.
Representatives to the National Peace Conference—
E. RAYMOND WILSON, 20 South 12th Street, Philadelphia, Penna.
RICHARD R. WOOD, 304 Arch Street, Philadelphia, Penna.

The American Friends Service Committee, a national organization of the Society of Friends, was organized in 1917 to carry relief and rehabilita-

tion to the peoples of war-torn Europe. The Committee's activities are principally projects and long time educational programs for training leadership, and now include a concern for alleviating economic and industrial conflict as well as efforts for international peace.

The Foreign Service Section, maintains four centers of reconciliation and good will in Paris, Berlin, Vienna, and Geneva in cooperation with the Friends Service Council of England and administers two Fellowships for study or work abroad.

The Social-Industrial section promotes service work camps where students do a summer's active work in an underprivileged area while at the same time trying to evolve a philosophy for meeting social, industrial, and international conflicts.

The Peace Section in cooperation with other organizations and local committees, holds ten Institutes of International Relations in June and July for training teachers, ministers, program chairmen, college students and others interested in building an enlightened public opinion against war and for the peaceful solution of international disputes. The Section cooperates with Devere Allen in publishing the Nofrontier News Service which includes a fortnightly news release and the pocket periodical, "World Events," also published fortnightly.

AMERICAN UNITARIAN ASSOCIATION

Department of Social Relations

25 Beacon Street
Boston, Mass.

President—Louis C. Cornish, 25 Beacon Street, Boston, Mass.
Chairman—Everett M. Baker, Department of Social Relations, Providence, R. I.
Secretary—Robert C. Dexter, 25 Beacon Street, Boston, Mass.
Representatives to the National Peace Conference—
Robert C. Dexter, 25 Beacon Street, Boston, Mass.
John H. Lathrop, 50 Monroe Place, Brooklyn, N. Y.

The greater part of the work of the Unitarian Churches for peace and better international relations is done by local ministers in the parishes. The American Unitarian Association represents the Unitarian Churches of the United States and Canada, and is an active member of the International Association for Liberal Christianity and Religious Freedom which is a force for religious liberalism in twenty countries. It supports extension enterprises in central Europe.

The Department of Social Relations has been particularly active in peace education and in securing the cooperation of the Unitarian Church in movements for better international understanding.

The General Alliance of Unitarian and Other Liberal Christian Women has a committee on international work which keeps in touch with liberal churches all over the world and through local committees sees that information and news regarding them is widely distributed.

The Young People's Religious Union, a national young people's association is closely affiliated with the Leyden International Bureau, a center for liberal religious youth organizations.

CARNEGIE ENDOWMENT FOR INTERNATIONAL PEACE

405 West 117th Street
New York, N. Y.

President—NICHOLAS MURRAY BUTLER, 405 West 117th Street, New York, N. Y.

Secretary—JAMES BROWN SCOTT, 700 Jackson Place, N. W., Washington, D. C.

Assistant Secretary—GEORGE A. FINCH, 405 West 117th Street, New York, N. Y.

Treasurer—ALANSON B. HOUGHTON, 3003 Massachusetts Avenue, N. W., Washington, D. C.

Assistant Treasurer—CHARLES S. HAMLIN, Hay-Adams House, Washington, D. C.

Division of Intercourse and Education—NICHOLAS MURRAY BUTLER, Director, 405 West 117th Street, New York, N. Y.

Assistant to the Director—HENRY S. HASKELL, 405 West 117th Street, New York, N. Y.

Division of International Law—JAMES BROWN SCOTT, Director, 700 Jackson Place, N. W., Washington, D. C.

Division of Economics and History—JAMES T. SHOTWELL, Director, 405 West 117th Street, New York, N. Y.

European Centre—MALCOLM W. DAVIS, Directeur-Adjoint, 173 Boulevard St. Germain, Paris, France

Representatives to the National Peace Conference—
JAMES T. SHOTWELL, 405 West 117th Street, New York, N. Y.
HENRY S. HASKELL, 405 West 117th Street, New York, N. Y.

The Carnegie Endowment for International Peace, founded in 1910, seeks to advance the cause of peace among nations, to hasten the renunciation of war as an instrument of national policy, to encourage and promote methods for the peaceful settlement of international differences and for the increase of international understanding and concord, and to aid in the development of international law and the acceptance by all nations of the principles underlying such law. The aim of the Endowment's educational work is to promote the advancement and diffusion of knowledge and understanding among the people of the United States and among the other peoples of the world.

The Division of Intercourse and Education provides timely and authoritative information on international relations by many methods, including publications and Visiting Carnegie Professorships. It organizes International Relations Clubs in the colleges and provides them with materials for study. Among the Division's publications is the pamphlet series "International Conciliation."

The Division of International Law publishes classics of international law and is preparing a documentary history of American participation in the Paris Peace Conference.

The Division of Economics and History carries on research in the fields of economics and history and publishes its findings.

CATHOLIC ASSOCIATION FOR INTERNATIONAL PEACE
(Consultative)

1312 Massachusetts Avenue, N. W.
Washington, D. C.

Honorary President—Most Rev. Edwin V. O'Hara, 1405 Third Avenue, N., Great Falls, Mont.

President—Charles G. Fenwick, Bryn Mawr College, Bryn Mawr, Penna.

Vice-Presidents—
Francis J. Haas, St. Francis Seminary, St. Francis, Wis.
George N. Shuster, The Commonweal, 386 Fourth Avenue, New York, N.Y.
Sister Rose de Lima, College of St. Elizabeth, Convent Station, N. J.
John La Farge, 329 W. 108th Street, New York, N. Y.
Edward V. Stanford, Villanova College, Villanova, Penna.
Richard M. Tobin, Hibernia Bank, San Francisco, Calif.
Francis E. McMahon, University of Notre Dame, Notre Dame, Ind.

Treasurers—
Kathleen E. Murphy, 2253 University Avenue, New York, N. Y.
John Schuler, 246 Knollwood Avenue, Mamaroneck, N. Y.

Executive Secretary—Elizabeth B. Sweeney, 1312 Massachusetts Avenue, N. W., Washington, D. C.

Representatives to the National Peace Conference—
Elizabeth B. Sweeney, 1312 Massachusetts Avenue, N. W., Washington, D. C.
Marie J. Carroll, 8 West 40th Street, New York, N. Y.

The Association is a membership organization. It came into existence to help American public opinion, and particularly Catholic, in the task of ascertaining more fully the facts of international life and of deciding more accurately what ought to be done that the relations between nations may become just, charitable and peaceful.

The Catholic Association for International Peace prepares studies on world questions. It holds Annual, Regional and Student Conferences; it promotes international study clubs in Catholic colleges, seminaries and lay organizations; it prepares and distributes special data, bibliographies, news releases, syllabi, study outlines, etc., on international problems; it serves as a guide to and extends the program of the Student Peace Federation.

Regional Student Peace Federations of the Catholic Association for International Peace are being organized in various sections of the country to coordinate and extend the peace activities of Catholic students in both Catholic and non-Catholic colleges.

CENTRAL CONFERENCE OF AMERICAN RABBIS

117 Gibbs Street
Rochester, N. Y.

President—FELIX A. LEVY, 445 Melrose Street, Chicago, Ill.
Vice-President—MAX C. CURRICK, 423 West Street, Erie, Penna.
Corresponding Secretary—SAMUEL M. GUP, 925 Bryden Road, Columbus, Ohio
Committee on International Peace, Chairman—PHILIP S. BERNSTEIN, 117 Gibbs Street, Rochester, N. Y.
Representatives to the National Peace Conference—
NATHAN STERN, 201 West 79th Street, New York, N. Y.
PHILIP S. BERNSTEIN, 117 Gibbs Street, Rochester, N. Y.

The Conference, founded in 1889 by Isaac M. Wise, is an association of over four hundred rabbis of the Reform Synagogue in the United States, with a few members in Canada, England, and Australia. While the Reform Jewish Movement in the United States is the primary concern of the Conference, it takes cognizance of pressing social problems through two standing committees, the Committee on Social Justice and the Committee on International Peace.

The Committee on International Peace has three primary and immediate obligations. The first is to plan and execute an intensive program of peace education and action. The second is to express publicly its convictions on current and crucial issues facing the nation in the hope of affecting opinion and legislation in the direction of peace. The third is to move the Conference and those whom it influences to renounce war.

Sessions of the Conference are devoted to the peace program, and resolutions concerning international peace are widely publicized and serve as a basis for united action. Forty-two prominent rabbis are available to synagogues to interpret the peace program of the Conference and to stimulate action toward its realization. An effort is being made to introduce into the religious education of children the study of peace problems. Educational materials are being critically evaluated for attitudes on war and peace.

CHURCH PEACE UNION

70 Fifth Avenue
New York, N. Y.

President—WILLIAM P. MERRILL, Pastor, Brick Presbyterian Church, 412 Fifth Avenue, New York, N. Y.
Chairman Executive Committee—FRANK O. HALL, Pastor, Church of the Divine Paternity, 2350 Broadway, New York, N. Y.
Vice-President—HAMILTON HOLT, President, Rollins College, Winter Park, Fla.
General-Secretary—HENRY A. ATKINSON, 70 Fifth Avenue, New York, N. Y.
Assistant Secretary—MISS G. S. BARKER, 70 Fifth Avenue, New York, N. Y.
Extension Secretary—LINLEY V. GORDON, 70 Fifth Avenue, New York, N. Y.
Representatives to the National Peace Conference—
HENRY A. ATKINSON, 70 Fifth Avenue, New York, N. Y.
MISS G. S. BARKER, 70 Fifth Avenue, New York, N. Y.

The Church Peace Union is a foundation created and endowed by Andrew Carnegie for the purpose of enlisting and leading the churches and religious

agencies in efforts to establish international peace. It is closely and organically related to the World Alliance for International Friendship Through the Churches.

The Church Peace Union bases its program on the belief that in the settlement of international disputes there must be established and maintained friendly relationships and good will between nations. It seeks to encourage the substitution of arbitration and conciliation in place of war. It supports the League of Nations, the World Court, and other agencies created as a part of the world community, realizing that only as this international community is perfected will the danger of war be averted.

The Church Peace Union subsidizes the World Alliance in its international work and to a large degree in its work in America. Its program may be stated concretely as follows:

1. The organization of the churches so that they may become effective agencies for international peace.
2. An educational program including the holding of Institutes, Round Table discussions and Conferences in Theological Seminaries and Colleges.
3. *Publications:* The *News Letter,* a monthly publication issued in cooperation with the World Alliance; a series of Good Will Pamphlets dealing with international affairs; occasional publications, usually in cooperation with other peace and religious agencies.
4. The Church Peace Union is responsible for the work of the American Committee on Religious Rights and Minorities; the Interchange of Speakers and Preachers between America, Great Britain and other European countries.
5. The World Conference for International Peace Through Religion.

COMMITTEE ON MILITARISM IN EDUCATION

2929 Broadway
New York, N. Y.

Chairman—GEORGE A. COE, 1703 Chicago Avenue, Evanston, Ill.
Vice-Chairmen—
HARRY A. OVERSTREET, College of the City of New York.
JOHN NEVIN SAYRE, 2929 Broadway, New York, N. Y.
Treasurer—OSWALD GARRISON VILLARD, 20 Vesey Street, New York, N. Y.
Secretary—EDWIN C. JOHNSON, 2929 Broadway, New York, N. Y.
Representatives to the National Peace Conference—
OSWALD GARRISON VILLARD, 20 Vesey Street, New York, N. Y.
EDWIN C. JOHNSON, 2929 Broadway, New York, N. Y.

The Committee on Militarism in Education was organized for the purpose of promoting campaigns against militarism in education, particularly against compulsory military training in civil schools and colleges. The Committee

publishes and distributes materials related to the various aspects of the military training question, and advocates the establishment of physical education courses, and courses on the cause of war and other problems of world citizenship, as alternatives to military training courses.

COUNCIL FOR SOCIAL ACTION

of the

Congregational and Christian Churches of the United States of America

289 Fourth Avenue
New York, N. Y.

Honorary Chairman—GRAHAM TAYLOR, Resident Warden, Chicago Common Social Settlement, Grant Avenue and Morgan Street, Chicago, Ill.
Chairman—JOHN C. SCHROEDER, Pastor, State Street Congregational Church, Portland, Maine
Vice-Chairman—ALFRED W. SWAN, Pastor, First Congregational Church, Madison, Wis.
Treasurer—JEREMIAH P. EDWARDS, 289 Fourth Avenue, New York, N. Y.
Secretary—THEODORE A. GREENE, First Church of Christ, New Britain, Conn.
Director—HUBERT C. HERRING, 289 Fourth Avenue, New York, N. Y.
Associate Director—ALFRED SCHMALZ, 289 Fourth Avenue, New York, N. Y.
Representatives to the National Peace Conference—
THEODORE AINSWORTH GREENE, First Church of Christ, New Britain, Conn.
ALFRED SCHMALZ, 289 Fourth Avenue, New York, N. Y.

The Council for Social Action represents the Congregational and Christian Churches of America in the fields of social strain. Its major activities are in international relations, industrial conflict, race relations, and rural life. It seeks to enlist the churches in a cooperative endeavor to meet the social problems of American and world life through research, education and action.

The Council cooperates with the American Friends Service Committee in their institutes of international relations. It carries on an extensive educational program through its magazine "Social Action". Through its Committee on Legislation the Council supports items of legislation.

COUNCIL OF WOMEN FOR HOME MISSIONS

105 East 22nd Street
New York, N. Y.

President—MRS. MILLARD L. ROBINSON, 105 East 22nd Street, New York, N. Y.
Executive Secretary—MISS EDITH E. LOWRY, 105 East 22nd Street, New York, N. Y.
Associate Secretary—MISS CHARLOTTE M. BURNHAM, 105 East 22nd Street, New York, N. Y.
Chairman, International Relations Committee—MISS ELINOR K. PURVES, Prospect Apts., Princeton, N. J.
Representatives to the National Peace Conference—
MISS ELINOR K. PURVES, Prospect Apts., Princeton, N. J.
MISS CHARLOTTE M. BURNHAM, 105 East 22nd Street, New York, N. Y.

Twenty-three national denominational women's Home Missions Boards and Societies coordinate their activities through this Council and undertake

joint projects. They are cooperating in providing religious instruction for Indian pupils in United States government schools and in social welfare work among the farm and cannery migrant workers. With the Missionary Education Movement, they prepare mission study books.

The International Relations Committee provides guidance and leadership for conferences, regional meetings and local church programs. A news letter containing program suggestions and sources of information and materials supplements this work. Pressure for peace legislation is exerted by the Legislative Committee.

DEPARTMENT OF INTERNATIONAL JUSTICE AND GOODWILL

of

The Federal Council of the Churches of Christ in America

105 East 22nd Street

New York, N. Y.

Chairman—Mary E. Woolley, President, Mount Holyoke College, South Hadley, Mass.

Vice-Chairman—James H. Franklin, President, Crozer Theological Seminary, Chester, Penna.

Secretary—Walter W. Van Kirk, 105 East 22nd Street, New York, N. Y.

Associate Secretary—Roswell P. Barnes, 105 East 22nd Street, New York, N. Y.

Representatives to the National Peace Conference—

Roswell P. Barnes, 105 East 22nd Street, New York, N. Y.

Henry Smith Leiper, 105 East 22nd Street, New York, N. Y.

The Department is composed of sixty-five members representing most of the important Protestant denominations of the United States, subject to the direction of the Executive Committee of the Federal Council of Churches which is officially representative of twenty-three denominations.

Through this Department the Federal Council assists the churches in the concerted expression of opinion on international affairs and questions of national policy related thereto; issues educational and informational materials on these problems from the point of view of the churches, using the periodical publications of the Council and occasional pamphlets and leaflets; acts as a coordinating agency for the denominational agencies promoting peace; makes suggestions concerning program and policy for national and local church groups; assists in setting up church conferences and supplying leadership for meetings; arranges occasionally for church representation in

congressional hearings and in conferences with officers of the government; and serves as a clearing house for information on the peace work of the churches.

EMERGENCY PEACE CAMPAIGN

20 South 12th Street
Philadelphia, Penna.

Chairman—Harry Emerson Fosdick
Honorary Chairman, Neutrality Program—Charles P. Taft, II
Honorary Chairman, No-Foreign-War Crusade—
Admiral Richard E. Byrd, U.S.N. Retired
Executive Director—Ray Newton, 20 South 12th Street, Philadelphia, Penna.
Representatives to the National Peace Conference—
Ray Newton, 20 South 12th Street, Philadelphia, Penna.
Kirby Page, 20 South 12th Street, Philadelphia, Penna.

The Emergency Peace Campaign is a vigorous nation-wide campaign to keep the United States out of war and promote world peace.

Initiated in February, 1936, by the American Friends Service Committee (Quakers), Philadelphia, and conducted by a coalition of peace, religious and lay leaders, the Emergency Peace Campaign has enlisted the support of leaders from the fields of education, religion, business, industry, agriculture and labor.

The Campaign employs three methods: *Widespread Education* concerning the causes of war and the need for building strong intellectual and emotional resistance to war propaganda; *Effective Legislation* making it difficult for the United States to become involved in war; *Nation-Wide Organization* of citizens of all classes and racial groups in cities, towns and villages so that public opinion may be held steady in a crisis, and be mobilized as a power for peace.

The Campaign has established 20 regional offices from which to organize 2000 city-wide autonomous peace councils to forward the objectives of the Campaign and various peace organizations. It functions through conferences, mass meetings, volunteer youth teams, the press, radio, literature and a national peace enrollment. The Youth Section, through 18 field representatives, carries the Campaign to college campuses and enlists hundreds of students for peace work in rural areas during summer months.

1937 Program of the Campaign

January-February.....The Need for Mandatory Neutrality Legislation
April-May.....No-Foreign-War Crusade
October-November.....World Cooperation to Relieve Economic Tensions

FELLOWSHIP OF RECONCILIATION

2929 Broadway
New York, N. Y.

Chairman—JOHN NEVIN SAYRE, 2929 Broadway, New York, N. Y.
Treasurer—WELLINGTON H. TINKER, Emergency Peace Campaign, 71 W. 23rd St., New York, N. Y.
Vice-Chairmen—
KIRBY PAGE, 347 Madison Avenue, New York, N. Y.
ARTHUR SWIFT, Union Theological Seminary, New York, N. Y.
Secretaries—
HAROLD E. FEY, 2929 Broadway, New York, N. Y.
A. J. MUSTE, 2929 Broadway, New York, N. Y.
CLAUD D. NELSON, 252 Winona Drive, Decatur, Atlanta, Ga.
International Office—11 Rue de Provence, Paris 9e, France
General Secretary—HENRI ROSER
Representatives to the National Peace Conference—
JOHN NEVIN SAYRE, 2929 Broadway, New York, N. Y.
HAROLD E. FEY, 2929 Broadway, New York, N. Y.

The Fellowship of Reconciliation is a membership organization which developed soon after the outbreak of the World War as a movement of Christian protest against war and of faith in a better way than violence for the solution of all conflict. Its members, organized in twenty-four countries, believe that they must practice the way of love as seen preeminently in Jesus, and refuse to participate in any war or to sanction military preparations. They work to abolish war and to foster good will among nations, races, and classes.

The American section publishes the monthly magazine "Fellowship", and at least six pamphlets a year dealing with international, economic, and social problems. There are no membership dues. Subscription to "Fellowship" is one dollar.

FOREIGN MISSIONS CONFERENCE

156 Fifth Avenue
New York, N. Y.

Chairman—MISS MABEL E. EMERSON, 14 Beacon Street, Boston, Mass.
Secretaries—
LESLIE B. MOSS, 156 Fifth Avenue, New York, N. Y.
MISS FLORENCE G. TYLER, 156 Fifth Avenue, New York, N. Y.
Recording Secretary—W. B. MCCANCE, JR., 156 Fifth Avenue, New York, N. Y.
Treasurer—JAMES M. SPEERS, 156 Fifth Avenue, New York, N. Y.
Assistant Treasurer—WILLIAM G. SCHRAM, 156 Fifth Avenue, New York, N. Y.
Representatives to the National Peace Conference—
MISS FLORENCE G. TYLER, 156 Fifth Avenue, New York, N. Y.
MRS. E. H. SILVERTHORN, Witherspoon Building, Philadelphia, Penna.

The Foreign Missions Conference is working for Peace and International Understanding through the thousands of missionaries in all parts of the world who are helping the people of other lands in educational, medical, agricultural and industrial service and spreading the gospel of Peace on Earth, Good Will to Men, among all nations and peoples.

Each year hundreds of these messengers return to interpret the people of other lands to the churches of this country. They also speak to Rotary Clubs, Women's clubs, and dozens of other non-sectarian organizations. Their program is the most extensive and at the same time the most intensive program of peace and international relations carried on by any single group. Church women are also stressing the study of peace and international relations throughout their organizations.

FOREIGN POLICY ASSOCIATION, INC.

(Consultative)

National Headquarters
8 West 40th Street, New York, N. Y.

Washington Bureau
1200 National Press Bldg., Washington, D. C.
Branches in 17 cities

Honorary Chairman, Board of Directors—James G. McDonald, 229 W. 43rd St., New York, N. Y.

Chairman, Board of Directors—Joseph P. Chamberlain, 510 Kent Hall, Columbia University, New York, N. Y.

President—Raymond Leslie Buell, 8 West 40th Street, New York, N. Y.

Vice-President—William T. Stone, 8 West 40th Street, New York, N. Y.

Treasurer—William A. Eldridge, 70 Broadway, New York, N. Y.

Secretary—Esther G. Ogden, 8 West 40th Street, New York, N. Y.

Representatives to the National Peace Conference—
William T. Stone, 8 West 40th Street, New York, N. Y.
Esther G. Ogden, 8 West 40th Street, New York, N. Y.

The Foreign Policy Association is a membership organization which carries on research and educational activities to aid in the understanding and constructive development of American foreign policy. It is affiliated with the National Peace Conference in a consultative capacity.

The Research Department collects facts and prepares studies and reports. The Washington Bureau, besides collecting data, makes the findings of the Foreign Policy Association readily available to governmental agencies. The Department of Popular Education publicizes the issues of the day through the brief and illustrated Headline Books, through radio, and visual education. Leaders are trained at institutes and supplied with materials for group discussions.

Besides the six annual Headline Books ($1.50) members receive the weekly Foreign Policy Bulletin ($1.00) and occasional pamphlets. Other publications include the bi-monthly Foreign Policy Reports ($5.00) and the weekly Washington News Letter ($3.00).

GENERAL CONFERENCE COMMISSION ON WORLD PEACE
of the Methodist Episcopal Church

740 Rush Street
Chicago, Ill.

Chairman—RALPH W. SOCKMAN, Christ Church, Park Avenue at 60th Street, New York City, N. Y.
Recording Secretary—ERNEST F. TITTLE, 1810 Hinman Avenue, Evanston, Ill.
Treasurer—HAROLD K. WRIGHT, 740 Rush Street, New York, N. Y.
Executive Secretary—CHARLES F. BOSS, JR., 740 Rush Street, Chicago, Ill.
Representatives to the National Peace Conference—
RALPH W. SOCKMAN, Christ Church, New York, N. Y.
CHARLES F. BOSS, JR., 740 Rush Street, Chicago, Ill.

The Commission on World Peace was created by the General Conference of the Methodist Episcopal Church to express the Church's avowed opposition to war and to coordinate and stimulate its program for peace.

It fosters the formation of a peace committee, and a unit of the Methodist Peace Fellowship in each church. The Commission publishes and distributes literature, conducts field conferences and seminars, and supports programs of peace action.

GENERAL FEDERATION OF WOMEN'S CLUBS

1734 N Street, N. W.
Washington, D. C.

President—MRS. ROBERTA CAMPBELL LAWSON, 1734 N Street, N.W., Washington, D.C.
First Vice-President—MRS. SAIDIE ORR DUNBAR, 605 Woodlark Bldg., Portland, Ore.
Second Vice-President—MRS. WALTER W. SEYMOUR, 7126 Euclid Ave., Chicago, Ill.
Recording Secretary—MRS. JOHN S. HARVEY, 1325 Sixth Ave., Huntington, W. Va.
Treasurer—MRS. LAFELL DICKINSON, 60 Roxbury Street, Keene, N. H.
Chairman, Dept. of International Relations—MISS ALVES LONG, 5295 Waterman Ave., St. Louis, Mo.
Vice-Chairman, Dept. of International Relations—MRS. GRACE MORRISON POOLE, 8 White Avenue, Brockton, Mass.
Representatives to the National Peace Conference—
MRS. ROBERTA CAMPBELL LAWSON, 1734 N Street, N. W., Washington, D. C.
MISS ALVES LONG, 5295 Waterman Avenue, St. Louis, Mo.

The General Federation of Women's Clubs, an organization with cultural, educational and philanthropic aims, includes fourteen thousand clubs with an estimated membership of approximately two million. In addition, there are about two hundred foreign clubs affiliated with the Federation. It functions through nine departments, a few committees, and state federations in every state and in Alaska and the District of Columbia.

The Federation publishes a monthly magazine, "Club Woman".

The Department of International Relations prepares study outlines and program suggestions for club women interested in creating informed public opinion concerning foreign policy and in using this opinion to further world peace. The Department encourages factual study and support of policies and legislation relating to neutrality, increased State Department appropriations,

adherence to the World Court, and continued cooperation with the League of Nations in the fields of armament reductions, humanitarian activities and the Kellogg Pact.

INSTITUTE OF INTERNATIONAL EDUCATION

2 West 45th Street
New York, N. Y.

Director—STEPHEN DUGGAN, 2 West 45th Street, New York, N. Y.
Assistant Director—EDGAR J. FISHER, 2 West 45th Street, New York, N. Y.
Executive Secretary—MARY L. WAITE, 2 West 45th Street, New York, N. Y.
Secretary of the Student Bureau—JESSIE DOUGLASS, 2 West 45th Street, New York, N. Y.
Representatives to the National Peace Conference—
EDGAR J. FISHER, 2 West 45th Street, New York, N. Y.
MISS MARY L. WAITE, 2 West 45th Street, New York, N. Y.

The Institute of International Education was organized on February 1, 1919, as the result of plans outlined by Professor Stephen Duggan, who had emphasized the great desirability of establishing some organization in the United States for the development of a better understanding on the part of our people of the problems and difficulties of other peoples.

From its beginning the Institute has carried on such activities as the exchange of professors; the establishment and administration of international fellowships; the holding of conferences on problems of international education; and the publication of books and pamphlets on the opportunities for study in countries abroad. The field of the Institute's activities has been limited to the educational and cultural relations between peoples, on the theory that a prerequisite to international understanding is mutual appreciation. It is a clearing house of information in the United States for matters related to the numerous aspects of international education.

INTERNATIONAL SOCIETY OF CHRISTIAN ENDEAVOR

Mount Vernon and Joy Streets
Boston, Mass.

President—DANIEL A. POLING, Baptist Temple, Broad and Berks Sts., Philadelphia, Penna.
Vice-Presidents—
WILLIAM HIRAM FOULKES, Old First Church, Newark, N. J.
HARRY N. HOLMES, 70 Fifth Avenue, New York, N. Y.
A. E. CORY
Financial Secretary and Treasurer—CARROLL M. WRIGHT, Mount Vernon and Joy Streets, Boston, Mass.
Associate Secretary—STANLEY B. VANDERSALL, Mount Vernon and Joy Streets, Boston, Mass.
Superintendent, Peace Fellowship—ERNEST R. BRYAN, Mount Vernon and Joy Streets, Boston, Mass.
Representatives to the National Peace Conference—
DANIEL A. POLING, Baptist Temple, Philadelphia, Penna.
ERNEST R. BRYAN, Mount Vernon and Joy Streets, Boston, Mass.

The Christian Endeavor movement is made up of young people organized into societies in a number of Protestant churches. It provides young people

with spiritual training, leadership development, and the opportunity for Christian service and fellowship. On the North American Continent it is known as the International Society of Christian Endeavor. There is also a World's Christian Endeavor Union embracing national and territorial groups around the world, which represents four million people in more than four score denominations.

The International Society of Christian Endeavor carries out its peace program through its World Peace Fellowship department. The aim of this organization is to build a Christian comradeship and to foster the spirit that does away with the occasion for war; to educate young people in the principles and methods of peace; to provide a medium for the discussion of the issues pertaining to war and peace; and to encourage participation in activities that lead toward international friendliness and the will for peace.

LEAGUE OF NATIONS ASSOCIATION

8 West 40th Street

New York, N. Y.

President—James T. Shotwell, 405 West 117th Street, New York, N. Y.
Chairman, Board of Directors—S. Van B. Nichols, 8 West 40th Street, New York, N. Y.
Treasurer—Leland Rex Robinson, 8 West 40th Street, New York, N. Y.
Director—Clark M. Eichelberger, 8 West 40th Street, New York, N. Y.
Educational Secretary—Mrs. Harrison Thomas, 8 West 40th Street, New York, N. Y.
Managing Editor of the Chronicle—J. William Terry, 8 West 40th Street, New York, N. Y.
Field Organization Secretary—Pennington Haile, 8 West 40th Street, New York, N. Y.
Business Manager—M. N. Richards, 8 West 40th Street, New York, N. Y.
Representatives to the National Peace Conference—
Clark M. Eichelberger, 8 West 40th Street, New York, N. Y.
Mrs. Harrison Thomas, 8 West 40th Street, New York, N. Y.

The purpose of the League of Nations Association is the cultivation of such public opinion as will influence the government of the United States to cooperate to the fullest extent practicable in the activities of the League of Nations, and to enter the League of Nations at the earliest possible date.

The Association has no endowment; its activities are maintained by membership fees and contributions. It has branches and regional offices throughout the United States. Its official publication is the monthly *Chronicle of World Affairs.*

The Association furnishes speakers and literature. It operates also through a press service, a radio department and an educational department, which specializes in the preparation of study material for schools and study groups. Student contests and model League assemblies are among its educational projects.

Points of immediate emphasis in the Association's work are (1) international economic cooperation along the lines recommended by the Carnegie

Endowment for International Peace and the International Chamber of Commerce; (2) support of the Good Neighbor policy and of the work of the Buenos Aires Conference; (3) revision of the Covenant with a view to a stronger universal League; (4) international arms control; (5) a neutrality policy which will distinguish between the aggressor and the victim, and (6) education of the public in the non-political day by day activities of the League of Nations.

NATIONAL BOARD OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF THE UNITED STATES OF AMERICA

600 Lexington Avenue
New York, N. Y.

Honorary President—Mrs. Robert E. Speer, New York, N. Y.
President—Mrs. Frederic M. Paint, Wayne, Penna.
Chairman, Executive Committee—Miss Margaret P. Mead, Plainfield, N. J.
General Secretary—Miss Anna V. Rice, 600 Lexington Avenue, New York, N. Y.
Chairman, Foreign Division—Mrs. John Finley, 600 Lexington Avenue, New York, N. Y.
Chairman, Public Affairs Committee—Mrs. Kendall Emerson, 116 East 63rd Street, New York, N. Y.
Chairman, International Relations Section, Public Affairs Committee—
Miss Emily Hickman, 77 Nichol Avenue, New Brunswick, N. J.
President, World Y.W.C.A.—Miss van Asch van Wyck, rue Daniel Colladon, Geneva, Switzerland, 2
Representatives to the National Peace Conference—
Mrs. Kendall Emerson, 116 East 63rd Street, New York, N. Y.
Miss Emily Hickman, 77 Nichol Avenue, New Brunswick, N. J.

The Young Women's Christian Association is an international Christian woman movement which attempts to meet the immediate needs and desires of women and girls; to improve the conditions of society, to create within the Association a fellowship in which barriers of race, nationality, class, education and social status are broken down in the pursuit of a common objective for a better life for all; and to increase the community's understanding of these objectives.

The Association's social program includes education and action on interracial questions, problems of international relations, and for the improvement of the working conditions of women and girls.

The Foreign Division of the National Board has direct relations with the Y. W. C. A.'s in other countries.

NATIONAL COMMITTEE ON THE CAUSE AND CURE OF WAR

1622 Grand Central Terminal Building
New York, N. Y.

Honorary Chairman—Mrs. Carrie Chapman Catt, 120 Paine Avenue, New Rochelle, N. Y.
Chairman—Miss Josephine Schain, 70 East 45th Street, New York, N. Y.
First Vice-Chairman—Miss Emily Hickman, 44 Nichol Avenue, New Brunswick, N. J.

Second Vice-Chairman—Mrs. Edgerton Parsons, 15 East 69th Street, New York, N. Y.
Third Vice-Chairman—Mrs. Esther C. Brunauer, 1634 I Street, N. W., Washington, D. C.
Recording Secretary—Mrs. William Sporborg, Hawthorne Avenue, Port Chester, N.Y.
Treasurer—Mrs. Henry H. Pierce, 9 East 94th Street, New York, N. Y.
Representatives to the National Peace Conference—
Miss Henrietta Roelofs, 60 Lexington Avenue, New York, N. Y.
Miss Josephine Schain, 70 East 45th Street, New York, N. Y.
Member Organizations
American Association of University Women, 1634 I Street, N. W., Washington, D. C.
Council of Women for Home Missions, 105 East 22nd Street, New York, N. Y.
Committee on Women's Work, Foreign Missions Conference, 156 Fifth Avenue, New York, N. Y.
General Federation of Women's Clubs, 1734 N Street, N.W., Washington, D.C.
National Board of the Y.W.C.A., 600 Lexington Avenue, New York, N. Y.
National Council of Jewish Women, 221 West 57th Street, New York, N. Y.
National Federation of Business and Professional Women's Clubs, 1819 Broadway, New York, N. Y.
National League of Women Voters, 726 Jackson Place, Washington, D. C.
National Woman's Christian Temperance Union, 1730 Chicago Avenue, Evanston, Ill.
National Women's Conference of American Ethical Union, 2 West 64th Street, New York, N. Y.
National Women's Trade Union League, 306 Machinists' Building, Washington, D. C.

Following a call from Mrs. Catt, eleven national organizations of women formed in 1925 the National Committee on the Cause and Cure of War in order to study the causes of war, why wars continue, and how they can best be prevented.

The Committee brings together in national and regional conferences and in about seven hundred local Marathon Round Tables those people from the member organizations who are particularly interested in the prevention of war. It promotes inter-organizational coordination of peace programs and cooperation with other parts of the peace movement, and rallies public opinion behind such measures as the Kellogg-Briand Pact, and American participation in the World Court.

NATIONAL COUNCIL OF FEDERATED CHURCH WOMEN

R. A. Long Building
Kansas City, Missouri

President—Mrs. J. N. McEachern, 573 West Peachtree, Atlanta, Ga.
Recording Secretary—Mrs. William D. Owens, 1610 Ponce de Leon, Atlanta, Ga.
Treasurer—Mrs. A. S. Deacon, 3541 Jefferson, Kansas City, Mo.
Chairman, Administrative Committee—Mrs. Irving L. Walker, 1013 Temple Bldg., Rochester, N. Y.
Executive Vice-President—Mrs. James T. Ferguson, R. A. Long Bldg., Kansas City, Mo.
Chairman, Dept. of International Relations—Mrs. D. Ellis Gower, 12108 Cherrylawn, Detroit, Mich.

Representatives to the National Peace Conference—
Mrs. D. Ellis Gower, 12108 Cherrylawn, Detroit, Mich.
Mrs. Jesse M. Bader, 41 Fifth Avenue, New York, N. Y.

The National Council of Federated Church Women is an interdenominational organization of church women, representing the Protestant womanhood of America. It forms a medium through which these women may speak with one voice, bringing the impact of their united influence and efforts to bear wherever sacred interests are involved.

The National Council is invading only those fields of activities in which the Church has very definite responsibility and which fall naturally in the realm of church women's interests.

The National Council's program is promoted through the following departments of work:

Spiritual Life; Christian Citizenship; International Relations; Legislation; Marriage and the Home; Missionary and Religious Education; Motion Picture and Drama; Race Relations and Social Relations.

The National Council, through its Department of International Relations, cooperates with other national church organizations in the interest of world peace. The aim of this department is to have a chairman in every state, a chairman in every city, and a chairman in every church. Through these channels it seeks to enlist the interest and support of every separate church woman and to promote a program of education and action in this field.

NATIONAL COUNCIL OF JEWISH WOMEN, INC.

221 West 57th Street
New York, N. Y.

President—Mrs. Arthur Brin, 2566 Lake of Isles Boulevard, Minneapolis, Minn.
Chairman, Executive Committee—Mrs. Maurice L. Goldman, 1155 Park Avenue, New York, N. Y.
Executive Director—Mrs. Marion M. Miller, 221 West 57th Street, New York, N. Y.
Representatives to the National Peace Conference—
Lucy Frances Cooper, 118 East 76th Street, New York, N. Y.
Mrs. Marion M. Miller, 221 West 57th Street, New York, N. Y.

The National Council of Jewish Women is a membership organization which has two hundred local sections and a total membership of forty thousand throughout the United States and Canada. Its purpose is to further the best and highest interests of humanity in the fields of religion, philanthropy, civics, and education. The activities of the Council include social service, education for the foreign born, religious education, support of social legislation, and a program for peace and disarmament. Stimulated by information sent by the national office, sections conduct study courses in peace, send representatives to peace meetings and conferences, and support legislation promoting better international relations.

NATIONAL COUNCIL FOR PREVENTION OF WAR

68 Post Street, San Francisco, Calif.
612 Stock Exchange Bldg., Portland, Ore.
134 Chestnut Street, Springfield, Mass.
411 Kraft Bldg., Des Moines, Iowa
532 Seventeenth Street, N. W.
Washington, D. C.

Executive Secretary—FREDERICK J. LIBBY, 532 17th Street, N. W., Washington, D. C.
Associate Secretaries—ALDEN G. ALLEY; ALBERT BENHAM; MRS. FLORENCE BREWER BOECKEL; GAYLORD W. DOUGLASS; J. J. HANDSAKER; PAUL HARRIS, JR.; JESSE M. MACKNIGHT; MRS. LAURA PUFFER MORGAN; WARREN D. MULLIN; JEANNETTE RANKIN; RUTH SARLES; GILBERT B. STINGER; E. GUY TALBOTT; JACOB H. TAYLOR; HARRY E. TERRELL; ARTHUR CHARLES WATKINS; MARY IDA WINDER.
Representatives to the National Peace Conference—
FREDERICK J. LIBBY, 532 17th Street, N. W., Washington, D. C.
MRS. FLORENCE BREWER BOECKEL, 532 17th Street, N. W., Washington, D. C.

The Council was founded in 1921 to further progressive world organization, worldwide reduction of armaments by international agreement, worldwide education for peace.

It concentrates on education focusing on Washington to give effect through non-partisan political action to the demand for peace.

Its staff comprises sixty-one full-time workers. Seventeen associate secretaries are divided among the following departments: Farm, Labor, Education, Legislative, Non-partisan Political Action, High Schools, Press, Motion Pictures, Finance, Peace Bonds, Speakers' Bureau, Regional Offices, European Representation.

Its periodical publications include: *Peace Action,* which has a paid circulation of 28,000 monthly, 50c a year; the *Washington Information Letter,* which reports the status of bills bearing on the peace problem and advises as to action, weekly when Congress is in session, $1.00 a year; *Bulletin on Current Films,* analyzes the peace-war influence of current films, weekly, free to those who will cooperate; *Events in Europe,* reports European situation, weekly, $1.00 a year.

NATIONAL COUNCIL OF YOUNG MENS' CHRISTIAN ASSOCIATIONS

347 Madison Avenue
New York, N. Y.

President—ESKIL C. CARLSON, Des Moines, Iowa
Chairman, General Board—WILLIAM E. SPEERS, Montclair, N. J.
General Secretary—JOHN E. MANLEY, 347 Madison Avenue, New York, N. Y.
Committee on Public Affairs
Chairman—ARCHIE E. MCCREA, Muskegon, Mich.
Executive Secretary—J. E. Sproul, 347 Madison Avenue, New York, N. Y.
Representatives to the National Peace Conference—
S. M. KEENY, 347 Madison Avenue, New York, N. Y.
J. E. SPROUL, 347 Madison Avenue, New York, N. Y.

The Young Men's Christian Associations are societies for the general purposes of "developing Christian personality and building a Christian society". Over 60% of their 2,000,000 participants in 1935-36 were under thirty years of age.

Among the specific objectives in the field of public affairs toward which Y.M.C.A. activities are directed are the prevention of war and the progressive development of good international relations.

NATIONAL EXECUTIVE BOARD OF THE WOMAN'S AUXILIARY, EPISCOPAL CHURCH

281 Fourth Avenue

New York, N. Y.

Chairman—Miss Mary E. Johnston, Glendale, Ohio
Recording Secretary—Mrs. Benjamin S. Brown, 4152 Mercier Street, Kansas City, Mo.
Executive Secretary—Miss Grace Lindley, 281 Fourth Avenue, New York, N. Y.
Representatives to the National Peace Conference—
Mrs. John M. Glenn, 1 Lexington Avenue, New York, N. Y.
Mrs. Henry Hill Pierce, 9 East 94th Street, New York, N. Y.

The National Council of the Episcopal Church has charge of the unification, development and prosecution of the missionary, educational and social work of the church. The Auxiliary, organized in every diocese here and abroad, enlists the women of the church in the National Council's work. It is directed by an executive board which is representative of all parts of the country.

The Auxiliary encourages the study of the problems of war and peace, and promotes international friendship through its relations with church members throughout the world.

NATIONAL FEDERATION OF BUSINESS AND PROFESSIONAL WOMEN'S CLUBS, INC.

1819 Broadway

New York, N. Y.

President—Charl Ormond Williams, 1201 16th Street, N. W., Washington, D. C.
1st Vice-President—Earlene White, U. S. Senate Post Office, Washington, D. C.
2nd Vice-President—Rosa E. Cunningham, 1600 24th St. Pl., Des Moines, Ia.
3rd Vice-President—Amy Lewellen, State College, Pullman, Wash.
Recording Secretary—Verna DeArmond, Court of Common Pleas, Tulsa, Okla.
Corresponding Secretary—Marjorie Shuler, Hotel Warwick, 65 West 54th Street, New York, N. Y.
Treasurer—E. Pearl Warwick, 524 Robeson Bldg., Champaign, Ill.
Executive Secretary—Louise Franklin Bache, 1819 Broadway, New York, N. Y.
Chairman, Committee on International Relations—Kathryn Starbuck, Skidmore College, Saratoga Springs, N. Y.
Legislative Representative—Mrs. Opal D. David, 1714 Connecticut Avenue, N. W., Washington, D. C.
Representatives to the National Peace Conference—
Miss Kathryn Starbuck, Skidmore College, Saratoga Springs, N. Y.
Miss Louise Franklin Bache, 1819 Broadway, New York, N. Y.

The Federation was established in order to elevate the standards for women in business and the professions, and to promote their interests.

There are five major departments at the national office: Administration, Education and Research, Organization, Publicity and Magazine.

The Federation publishes a monthly magazine, the *Independent Woman*. Each year it concentrates on a program theme of pertinent interest to business and professional women. This theme is developed with all the committees; and plans of work, suggested program, etc., are issued for local clubs to follow.

The committee on international relations promotes mutual understanding among business and professional women of all countries, and initiates a program of study relating to international affairs. It recommends support of legislation which has as its object the promotion of peace among nations.

The Federation is affiliated with the International Federation of Business and Professional Women with clubs in 23 countries of the world.

NATIONAL FEDERATION OF TEMPLE SISTERHOODS

32 West Sixth Street

Cincinnati, Ohio

Honorary President—Mrs. Abram Simon, 3722 Harrison Street, Chevy Chase, Washington, D. C.

President—Mrs. Leon L. Watters, 1016 Fifth Avenue, New York, N. Y.

Recording Secretary—Mrs. Edward Hart, 205 Fern Street, West Hartford, Conn.

Treasurer—Mrs. Jonas Frenkel, 3581 Alaska Avenue, Cincinnati, Ohio

Executive Secretary—Miss Jane Evans, Merchants Building, Cincinnati, Ohio

Chairman, National Committee on Peace—Mrs. Samuel Kubie, 146 Central Park West, New York, N. Y.

Vice-Chairman, National Committee on Peace—Mrs. Ralph Wertheimer, 3013 Meadowbrook Blvd., Cleveland, Ohio

Representatives to the National Peace Conference—

Mrs. Samuel Kubie, 146 Central Park West, New York, N. Y.

Mrs. Leon L. Watters, 1016 Fifth Avenue, New York, N. Y.

The National Federation of Temple Sisterhoods is the Women's Organization of Reform Judaism, comprising 360 Sisterhoods with an individual membership of 55,000 in five countries. Interested in educational and cultural projects, the Federation issues materials ranging from programs of child study to an annual Jewish art calendar, and sponsors a weekly radio broadcast, "The Music and Prayers of Israel". The Federation supports the Hebrew Union College Scholarship Fund and maintains a dormitory which it gave to that seminary in 1925.

In the field of international relations, the Federation issues a monthly news bulletin, *Peace News Flashes,* publishes peace programs, and through its Publication Fund has contributed to the publication of various books on peace, such as *The Quest for Peace* by Dr. Abraham Cronbach.

NATIONAL STUDENT FEDERATION

8 West 40th Street
New York, N. Y.

President—ARTHUR NORTHWOOD, JR., 8 West 40th Street, New York, N. Y.
Vice-President—MARGARET R. TAYLOR, 8 West 40th Street, New York, N. Y.
Treasurer—HARPER BARNES, Graham, N. C.
Officers to take office July 1, 1937
President—ARTHUR NORTHWOOD, JR., 8 West 40th Street, New York, N. Y.
Vice-President—MARY JEANNE MCKAY, Florida State College for Women, Tallahassee, Fla.
Treasurer—JAMES MAYER, Fresno State College, Fresno, Calif.
Secretary of Research—DOROTHY L. BROWN, 8 West 40th Street, New York, N. Y.
Secretary of Publications—JOHN S. HARLOW, 8 West 40th Street, New York, N. Y.
Secretary of International Student Service—JOSEPH CADDEN, 8 West 40th Street, New York, N. Y.
Secretary of Travel and Debate—SYLVIA SUGARMAN, 8 West 40th Street, New York, N. Y.
Representatives to the National Peace Conference—
ARTHUR NORTHWOOD, JR., 8 West 40th Street, New York, N. Y.
MARGARET R. TAYLOR, 8 West 40th Street, New York, N. Y.

The National Student Federation is an organization of college student bodies through which elected campus leaders consult, cooperate, and express their opinions on questions of national and international importance as well as on campus matters. It represents the International Student Service in this country and is affiliated with the Confederation International d'Etudiants. The Student Federation holds conferences and publishes a magazine, *The Student Mirror,* and a weekly news release. It arranges for student tours abroad and in this country and the yearly interchange of debating teams with European universities.

The Federation favors a program of reduced military expenditures, complete neutrality and isolation from war. It advises the youth of the country never to leave the country to participate in war.

NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION

1730 Chicago Avenue
Evanston, Illinois

President—MRS. IDA B. WISE SMITH, 1730 Chicago Avenue, Evanston, Ill.
Vice-President-at-large—MRS. D. LEIGH COLVIN, 605 West 184th Street, New York, N. Y.
Corresponding Secretary—MRS. ANNA MARDEN DEYO, 1730 Chicago Avenue, Evanston, Ill.
Treasurer—MRS. MARGARET C. MUNNS, 1730 Chicago Avenue, Evanston, Ill.
Recording Secretary—MRS. NELLE G. BURGER, 312 McDaniel Bldg., Springfield, Mo.
Director of International Relations for Peace—MRS. MAY BELL HARPER, P. O. Box 566, New Haven, Conn.
Representatives to the National Peace Conference—
MRS. D. LEIGH COLVIN, 605 West 184th Street, New York, N. Y.
MRS. MAY BELL HARPER, P.O. Box 566, New Haven, Conn.

The aim of the National Woman's Christian Temperance Union is "to unite the Christian women of the United States for the education of public

sentiment to the standard of total abstinence from the use of all alcoholic liquors, to train the young in habits of sobriety and total abstinence, to secure the abolition of the traffic in alcoholic liquors, to promote good citizenship, peace and general welfare."

The Union is a membership organization with ten thousand local branches and fifty-six state or dependency units, and two auxiliaries, the "Youth's Temperance Council" and the "Loyal Temperance Legion", for young people and children, respectively.

The educational program is carried on with the aid of field secretaries and twenty-two departments, each headed by a specialist. Among these departments are those devoted to Child Welfare, Christian Citizenship, Radio, Health, and International Relations for Peace.

The National W.C.T.U. follows plans adopted by the Conference on the Cause and Cure of War and the National Peace Conference, being affiliated with both organizations. In addition, its own organization plan of work adds space in its weekly organ, *The Union Signal,* for articles relating to current needs of the Peace Movement, observance of an annual Day of Prayer for Peace, in which the World's W.C.T.U. participates.

PUBLIC ACTION COMMITTEE

on

Legislation Affecting International Peace

30 Rockefeller Plaza

New York, N. Y.

Chairman—Mrs. Seth M. Milliken, 951 Madison Avenue, New York, N. Y.
Vice-Chairman—Mrs. George A. Plimpton, 1165 Park Avenue, New York, N. Y.
Second Vice-Chairman—Mrs. Alexander M. Weinberg, 300 Riverside Drive, New York, N. Y.
Secretary—Mrs. Francis Carter Wood, 1200 Fifth Avenue, New York, N. Y.
Treasurer—Miss Doris Fielding Reid, 60 East 42nd Street, New York, N. Y.
Executive Secretary—Mrs. Walter G. Preston, Jr., Room 4412, 30 Rockefeller Plaza, New York, N. Y.
Representatives to the National Peace Conference—
Mrs. Seth M. Milliken, 951 Madison Avenue, New York, N. Y.
Mrs. W. G. Preston, Jr., Room 4412, 30 Rockefeller Plaza, New York, N. Y.

The Public Action Committee, organized on the principle of action, offers to all peace-minded citizens a Postcard Service for Peace through which they may be informed of important issues of peace legislation before Congress. Those who enroll in Public Action are notified by postcard when concerted action can be effective and are asked to write personal letters to Washington urging the support or opposition to the issue in question. Suggestions are given as to where, by what time and to whom these letters should be written for most effective results—to the President, or to their own Senators or Congressmen.

The Central Committee consults expert opinion and although definite recommendations for action are made, members are not committed to follow these recommendations.

No dues or fees are necessary for enrollment. The Public Action Committee is non-partisan and has but one purpose—to mobilize public opinion in registering its opposition to war—in unison.

UNITED SYNAGOGUE OF AMERICA

3080 Broadway
New York, N. Y.

President—Louis J. Moss, 32 Court Street, Brooklyn, N. Y.
Vice-President—H. J. Reit, 1441 Broadway, New York, N. Y.
Treasurer—Israel Silberman, 5-49 46th Avenue, Long Island City, N. Y.
Secretary—Sol Mutterperl, 330 Fifth Avenue, New York, N. Y.
Executive Director—Samuel M. Cohen, 3080 Broadway, New York, N. Y.
Representatives to the National Peace Conference—
Elias L. Solomon, 875 West End Avenue, New York, N. Y.
Eugene Kohn, 191-28 116th Avenue, St. Albans, N. Y.

The United Synagogue of America is an organization for the promotion of traditional Judaism. It endeavors to strengthen Jewish congregations and develop religious education particularly through the publication of text books and tracts. Through discussions and the passing of resolutions at conventions, the United Synagogue has expressed its interest in international peace and its desire to cooperate in attaining it. Similar action has been taken by the affiliated Women's League, Federation of Men's Clubs, and Young People's League.

WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM

532 17th Street, N. W.
Washington, D. C.

National President—Hannah Clothier Hull, 504 Walnut Lane, Swarthmore, Penna.
National Treasurer—Helen Taft Manning, Dean, Bryn Mawr College, Bryn Mawr, Penna.
National Executive Secretary—Dorothy Detzer, 532 17th Street, N. W., Washington, D. C.
National Organization Secretary—Mildred Scott Olmsted, 1924 Chestnut Street, Philadelphia, Penna.
Representatives to the National Peace Conference—
Dorothy Detzer, 532 17th Street, N. W., Washington, D. C.
Hannah Clothier Hull, 504 Walnut Lane, Swarthmore, Penna.

The Women's International League for Peace and Freedom is a membership organization with headquarters in Geneva and national sections in twenty-three countries and corresponding groups in twenty-two others. In the United States it is organized by county, state, and regional units. Membership is $1.00 per year, students and labor—$.25, group membership—$5.00 to $25.00.

The Women's International League believes that peace is more than absence of war or violence. It is a positive principle in human relations which can be found only when there is free cooperation for the common good. Though good will is its first essential, it is inoperative without institutions to express it. It believes that the individual in society obviously must accept much control in the common interest, but always with the right to contribute to decisions and freely to express different opinion. It believes that there can be neither peace nor freedom without justice and that the existing economic system is shot through with force, injustice, and actual violence. It, therefore, works for a better economic and social order by every non-violent means and peace between nations, races and classes.

Through legislative and political action, education, publicity, and community projects the Women's International League for Peace and Freedom attempts to further the principles of peace, freedom, and justice. It issues a monthly news letter to all members and a frequent semi-confidential Branch Letter to leaders.

WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES

(American Council)
70 Fifth Avenue
New York, N. Y.

President—Rt. Rev. G. Ashton Oldham, D. D., Bishop of Albany
General Secretary—Henry A. Atkinson, 70 Fifth Avenue, New York, N. Y.
Assistant Secretary—G. S. Barker, 70 Fifth Avenue, New York, N. Y.
Extension Secretary—Linley V. Gordon, 70 Fifth Avenue, New York, N. Y.
Associate Secretary—Harry N. Holmes, 70 Fifth Avenue, New York, N. Y.
Treasurer—William E. Speers, 70 Fifth Avenue, New York, N. Y.
Representatives to the National Peace Conference—
Linley V. Gordon, 70 Fifth Avenue, New York, N. Y.
Harry N. Holmes, 70 Fifth Avenue, New York, N. Y.

The World Alliance for International Friendship through the churches is a membership organization with councils established in 33 countries, the purpose of which is to study the moral, economic and racial factors which make for war, and to bring the churches into a dynamic movement for peace. It is opposed to national isolation and supports the League of Nations and the World Court and other machinery necessary for the building of the world community.

The American Council during Armistice Week holds its Annual Good Will Congress which brings together religious leaders and laymen for the consideration of international problems. It publishes a News Letter and a series of pamphlets, sends groups of speakers to communities and to participate in conferences and seminars. Through committees, the Alliance arranges for the interchange of preachers and otherwise furthers better international understanding.

There are seven kinds of membership and annual dues vary from $2 to $500.

WORLD PEACE FOUNDATION

40 Mt. Vernon Street
Boston, Mass.

President of Board of Trustees—GEORGE H. BLAKESLEE, Clark University, Worcester, Mass.
Research Director—DENYS P. MYERS, Edwin Ginn Library, Fletcher School of Law and Diplomacy, Medford, Mass.
Chief of Reference Service—MARIE J. CARROLL, 8 West 40th Street, New York, N.Y.
Treasurer—MARY J. MACDONALD, 40 Mt. Vernon Street, Boston, Mass.
Representatives to the National Peace Conference—
NEWTON D. BAKER, Union Trust Building, Cleveland, Ohio
GEORGE H. BLAKESLEE, Clark University, Worcester, Mass.

The World Peace Foundation is an organization founded in 1910 by Edwin Ginn to educate the people of all nations to a full knowledge of the waste and destructiveness of war, its evil effects on present social conditions and on the well-being of future generations, and to promote international justice and the brotherhood of man.

The Foundation believes that the actual facts concerning international relations and official international cooperation constitute the best possible arguments for lasting peace and improved international understanding. Through its publications it endeavors to make these facts available in clear and undistorted form.

WORLD PEACEWAYS, INC.

103 Park Avenue
New York, N. Y.

President—THERESA MAYER DURLACH
Vice-President—FRANK W. NYE
Treasurer—BENJAMIN R. ANDREWS
Executive Director—ESTELLE M. STERNBERGER, 103 Park Avenue, New York, N. Y.
Public Relations Director—ERNEST STARR, 103 Park Avenue, New York, N. Y.
Representatives to the National Peace Conference—
J. MAX WEIS, 103 Park Avenue, New York, N. Y.
MRS. ESTELLE M. STERNBERGER, 103 Park Avenue, New York, N. Y.

World Peaceways is an organization which has been developing, and using the techniques of mass education in furthering a peace program. It has placed special emphasis on peace messages in the form of striking advertisements in color, that have been circulated among the magazines of the United States, as well as among magazines of foreign countries. Similar advertisements are released through the newspapers. Through its advertisements in the college magazines it has reached college Youth. Through its advertisements in the educational magazines, it has reached the teachers. In 1936, its advertisements appeared in 232 magazines and newspapers of the United States, with a total circulation of 18,682,542.

It also employs the radio, presenting a weekly feature, "The World Observer," over more than one hundred stations. Its publications are: *The Weekly Information Service, Peaceways Forum,* a monthly bulletin; *The Supreme Cause* by Estelle M. Sternberger, and material on Youth Education.

ORGANIZATIONS NOT LISTED IN THE NATIONAL
PEACE CONFERENCE DIRECTORY

AMERICAN LEAGUE FOR PEACE AND DEMOCRACY

Office:
268 4th Ave., New York

Other information not known.

AMERICAN YOUTH CONGRESS

William W. Hinckley
Chairman

Joseph Cadden
Executive Secretary

Louise Meyerovitz
Young Judea, Treasurer

Vice-Chairmen:

James Carey
U.E.R.M.A.

Lael Moon
American Country Life Association

Joseph P. Lash
American Student Union

Edward E. Strong
National Negro Congress

Hipolito Marcano
Puerto Rican Youth Congress

Myrtle Powell
Y.M.C.A.

Office:
8 West 40th Street, New York

December, 1939

Project for the Study of the Organization of Peace

To be carried out by

A commission for study which will produce a comprehensive report . . .

and

Popular discussion on the part of groups and individuals in many local communities studying and reaching conclusions on the same subjects.

COMMISSION TO STUDY
THE ORGANIZATION OF PEACE

8 West 40th Street, New York City

From the Chairman
of the Commission

The crisis of today, even with half the world at peace, is much more serious than it was in the World War. There was no one in 1918 who dared to challenge the hopes of mankind with a denial of the legitimacy of peace as the expression of civilized life. No one then, in the presence of those countless dead, could think of war as "the normal condition of nations," as Mussolini, speaking for all militarists, said the other day. But now a new generation has grown up, millions of whom have been taught that peace is a failure, that only the sword will give them the "justice" they seek.

The supreme problem of our time is how, without entering upon a fruitless war of ideas, we can organize peace upon a basis of freedom and justice. It is a problem which cannot be solved by wishful thinking or by merely repeating, as in a creed, formulas of democracy. It calls for the critical reexamination of the lessons of history and a clear-sighted view of the real interests and the actual possibilities of our cooperation with other nations in building the world of tomorrow.

JAMES T. SHOTWELL

Members of the Commission To Study the Organization of Peace

James T. Shotwell, *Chairman*
Allen D. Albert
Henry A. Atkinson
Frank Aydelotte
Dana Converse Backus
Clarence A. Berdahl
Frank G. Boudreau
Esther Caukin Brunauer
Lyman Bryson
Kenneth Colegrove
Mrs. Harvey N. Davis
Monroe Deutsch
Marshall Dimock
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Lucius Eastman
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Margaret E. Forsyth
Benjamin Gerig
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Virginia C. Gildersleeve
Frank P. Graham
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William Allan Neilson
Oscar Newfang
G. Bernard Noble
Ernest Minor Patterson
Daniel A. Poling
Leland Rex Robinson
Preston Slosson
Josephine Schain
Frederick Schuman
Walter D. Sharp
Eugene Staley
Waldo Stephens
Clarence Streit
Charles P. Taft
Sarah Wambaugh
Edith E. Ware
Robert J. Watt
Ernest H. Wilkins
Richard Wood
Quincy Wright

From the Chairman
of the Commission

The crisis of today, even with half the world at peace, is much more serious than it was in the World War. There was no one in 1918 who dared to challenge the hopes of mankind with a denial of the legitimacy of peace as the expression of civilized life. No one then, in the presence of those countless dead, could think of war as "the normal condition of nations," as Mussolini, speaking for all militarists, said the other day. But now a new generation has grown up, millions of whom have been taught that peace is a failure, that only the sword will give them the "justice" they seek.

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JAMES T. SHOTWELL

The Study of the Organization of Peace

CAN we think our way through to a solution of the problems that confront us in the field of foreign affairs? The dictators believe that this is impossible. We believe that it can be done and that the freedom-loving peoples of the world will never cease to work at the task of organizing their political, economic and social life until lasting peace is assured. What do the American people believe are the fundamental bases of lasting peace? How should this peace be organized? What contribution to peace should the United States make in view of our material interests and our democratic ideals?

In an effort to answer these questions, there has recently been constituted a Commission to Study the Organization of Peace. This Commission, the formation of which is sponsored by the American Association of University Women, the American Union for Concerted Peace Efforts, the Church Peace Union, the League of Nations Association and the World Citizens Association, is composed of more than 50 persons, many of whom are experts in their respective fields. They have agreed upon the scope and nature of their work and their study is now in progress. Reports on various aspects of the problem will soon begin to appear and it is expected that the Commission's complete report with recommendations will be ready in the spring.

The Commission will first study the fundamental principles of the problem before us, including such subjects as the economic interdependence of peoples, the changing nature of war and its effects in our world, and the experiences and experiments since the World War of 1914-1918. Coming to the heart of the problem, the Commission will consider the world we want, a world of justice and peace, and the means of arriving at these ends. The problem will be viewed from political, economic and social angles. Lastly, of course, there must be faced the problem of the role of the United States in dealing with these profoundly vital questions.

It is not enough, however, for a group of experts in this or any other country to reach agreement as to the bases of a lasting peace. People everywhere must be studying the same problems and reaching their own conclusions. Popular education in this field is an essential part of the effort.

While the experts are at work, therefore, the Executive Committee for the project is planning to promote throughout the country both individual and group study of these problems. It is hoped that thousands of American citizens will be asking and seeking to answer these same questions.

To stimulate these efforts

1. A study course has been prepared following in general the outline which the Commission is using. A packet of literature is available to accompany it. Study groups are urged to send for these materials. They are invited to submit to the Commission the conclusions they reach.

2. Starting January 27, 1940, from 6:30 to 6:45 E.S.T., weekly nation-wide broadcasts over the Columbia Broadcasting System will be presented under the direction of the chairman of the Commission, Dr. James T. Shotwell. Guest speakers will appear with Dr. Shotwell. From 4 to 4:30 E.S.T. each Saturday afternoon there will be a radio round table of university students, devoted for the most part to the subject of the week's program. This program will also start January 27th.

Copies of each radio address with suggestions for reading and brief study questions based on the address will be ready for distribution immediately after the broadcast.

The organizations which are sponsoring both the national Commission and the local discussion groups have made it their aim to be objective in their approach to this problem. They are not trying to impose upon the public their own point of view. They hope that out of the recommendations of the national Commission and those of local groups there will come a constructive plan for the organization of peace.

Send for the study course for use in groups to which you belong. Organize a study group yourself. Listen to the weekly broadcasts. Arrange for local speakers and radio programs.

Write to:

COMMISSION TO STUDY THE ORGANIZATION OF PEACE
8 West 40th Street, New York City

PEACE POSTERS, INC.

Offices:
14 North 15th Street, Philadelphia, Pa.
Nancy Babb, Chairman

Sponsors: The National Peace Posters Contest.

WAR RESISTERS LEAGUE

Our object is to unite men and women who have determined to give no support to any war, irrespective of the reasons--political, religious or humanitarian--which have led them to take this stand.

John Haynes Holmes, Chairman
Devere Allen, Vice-Chairman
Sidney E. Goldstein, Chairman, Executive Committee
Jessie Wallace Hughan, Secretary
Paul M. Limbert, Treasurer
Abraham Kaufman, Executive Secretary

Frank Olmstead and Ward J. Fellows
Co-Chairmen, Committee for Student Enrollment

Office:
171 West 12th St., New York City

Any person over eighteen may become an enrolled member of the League by signing the following declaration:

"War is a crime against humanity. I therefore am determined not to support any kind of war, international or civil, and the strive for the removal of all the causes of war."

WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES

PURPOSE:

"The purpose of this Alliance shall be the promotion of international friendship and peace, the avoidance of war, and the mobilization into a conscious force for international goodwill of all men and women who share in the great hope of a world in which war will have been abolished, whatever may be their religious faiths, political affiliations or diversified views as to instruments or forms for the attainment of the universal brotherhood of peace." --Article I. By-Laws.

G. Ashton Oldham, President
William E. Speers, Treasurer
Henry A. Atkinson, General Secretary
Harry N. Holmes, Associate Secretary
G.S.Barker, Assistant Secretary
Linley V. Gordon, Extension Secretary
Richard M. Fagely, Education Secretary

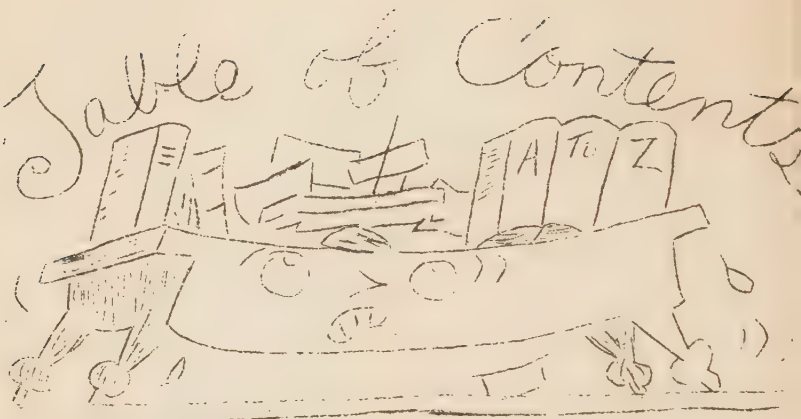
Office:
70 5th Ave., New York

Songs for a Warless World

YOUTH
COMMITTEE
AGAINST
WAR

22 East Seventeenth St, N.Y.C.

Table of Contents



	Page
SOLIDARITY FOREVER	1
NOT ONE CENT	2
YOURS TO DO OR DIE	3
SHALL WE FIGHT	4
PEACE OF THE RIVER	5
DICTATOR SONG	6
OVER THERE	7
ENLIST SONG	8
PEACE SONG OF THE PEOPLE	9
STUDENT SWING	10
MEN OF THE SOIL	11
MY COUNTRY IS THE WORLD	12
ENGLAND, ENGLAND	13
JOIN THE NAVY	14
PEACE LOVING AMERICA	15
PEACE ARMY SONG	16
THE CHALLENGE OF YOUTH	17
NO MORE WAR	18
THE BONNY SONG	19

SOLIDARITY FOREVER

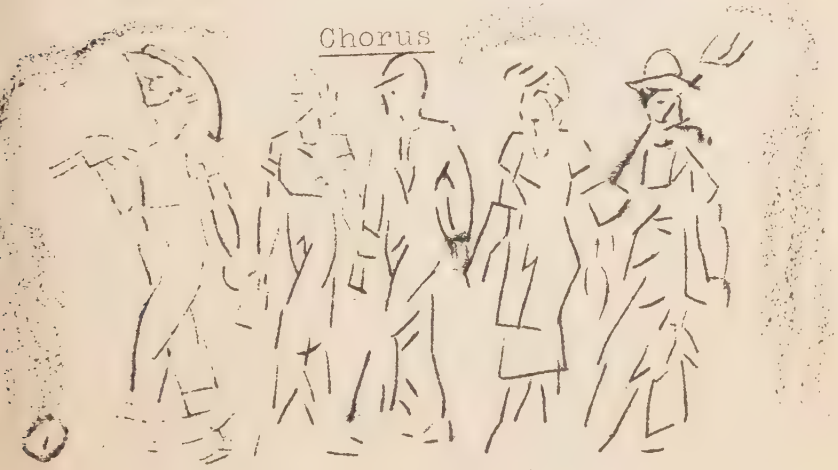
(Tune: Battle Hymn of the Republic)

The workers know another war
is ready to begin,
The workers know that bosses
Are the only ones who win,
We're starting now to build our ranks
And work in unity,
For that willmake us strong.

Chorus
Solidarity forever,
Solidarity forever,
Solidarity forever,
For this union makes us strong.

When the union's inspiration
Through the workers blood shallrun,
There shall be no power greater
Anywhere beneath the sun.
For what force on earth is weaker
Than the feeble strength of one.
But this union makes us strong.

Chorus



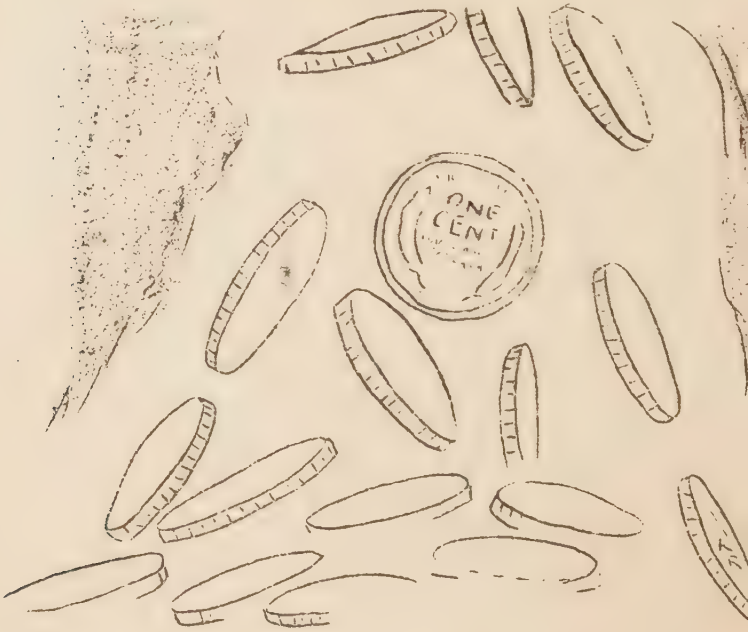
NOT ONE CENT

(Tune: in the Rebel Song Book)

Not one cent shall be spent
For an imperialistic war.
We'll spend every cent we can get
to prevent an imperialistic war.

Bosses expect they can collect
Money for war,
Workers refuse--
You've nothing to lose;
Keep up that roar!

Not one cent shall be spent
For an imperialistic war.
We'll spend every cent we can get
To prevent an imperialistic war.



YOURS TO DO OR DIE

(Tune: Scots What Ha' With Wallace Bled)

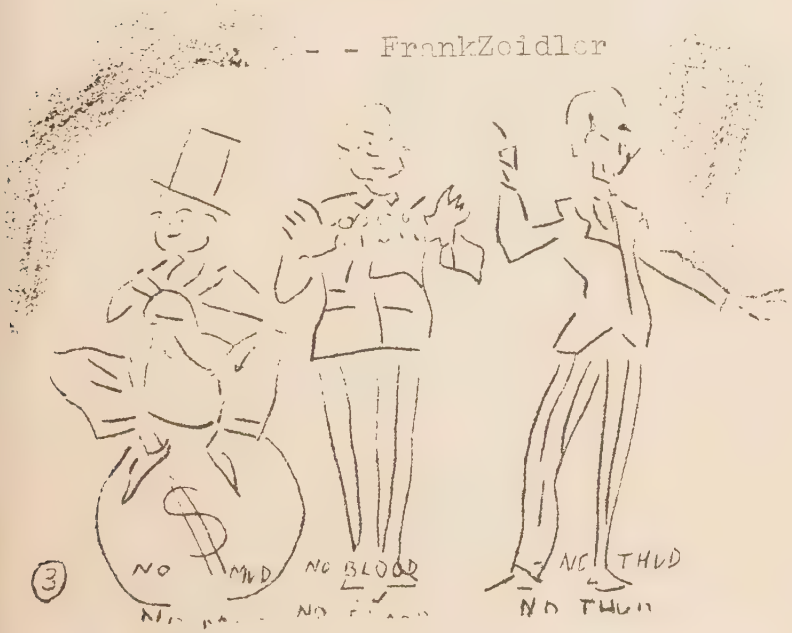
Men who work in shop and field,
Men who form the nation's shield,
You a mighty force can wield - -
Save our state for peace!

Fear not rulers' mighty rage,
Their wars they never can wage;
This will be a warless age
If you order "Cease!"

Tyrants fight with slaves' blood;
Bankers struggle not in mud;
Statesmen fear no cannon's thud
Yours to do or die!

You who form the ranks in war
Only need to fight once more;
End war with its ruin and gore
With your unity.

- - FrankZeidler



SHALL WE FIGHT?

(Tune: Auld Lang Syne)

1.

In days of yore, imperialist war
Was waged for capitalist gain;
But why should we, the youth, take arms
To fight for them again?

Refrain

For why should we take arms for them
Whose only thought is gain - -
When all we get is shallow graves
Or broken lives and pain.

2.

Our lives, our work, can only be
What we will strive to keep.
Why should we let them guide our ways
And lead us on as sheep?

Refrain

3.

Our way to peace shows but one course
To fight them while we may;
That we may live, how e'er we can
To see a better day.

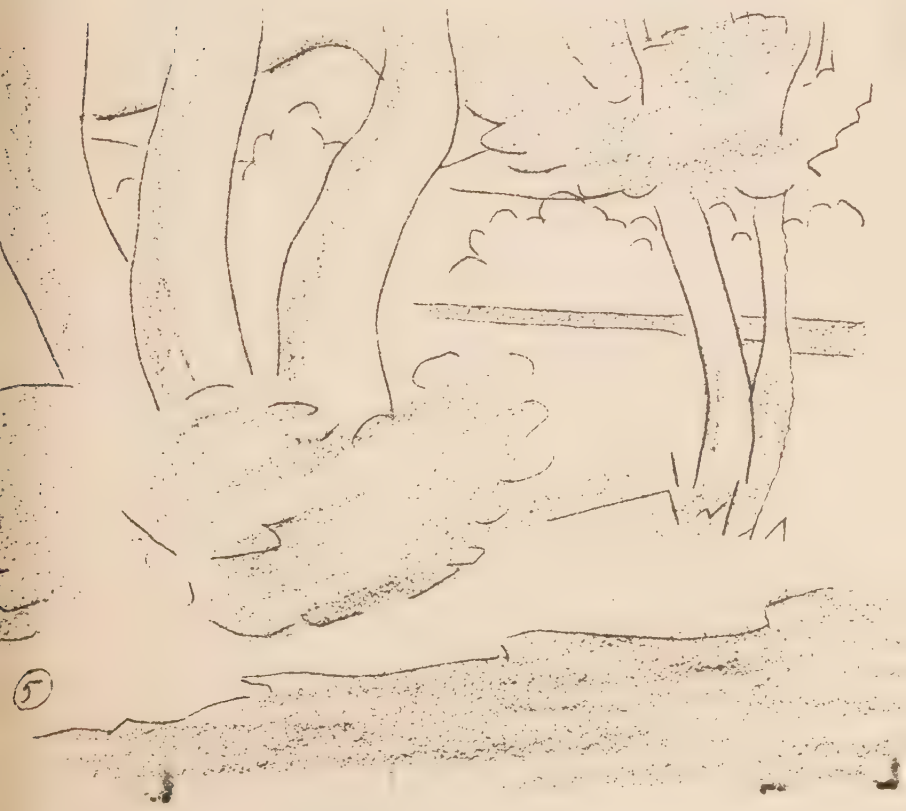
Refrain

- - Sylvia Holzman

PEACE OF THE RIVER

(Tune: in the Girl Scout Songbook)

Peace, I ask of thee, O river
Peace, peace, peace!
When I learn to live serenely
Cares will cease.
From the hills I gather courage,
Visions of the day to be,
Strength to lead and faith to follow
All are given unto me.
Peace I ask of thee, O river
Peace, peace, peace!



THE DICTATOR SONG

(Tune: Clementine)

1.
In a shelter, helter-skelter
Hiding from some TNT
Is your future, it must suit yer
So dictators so decree.

Chorus

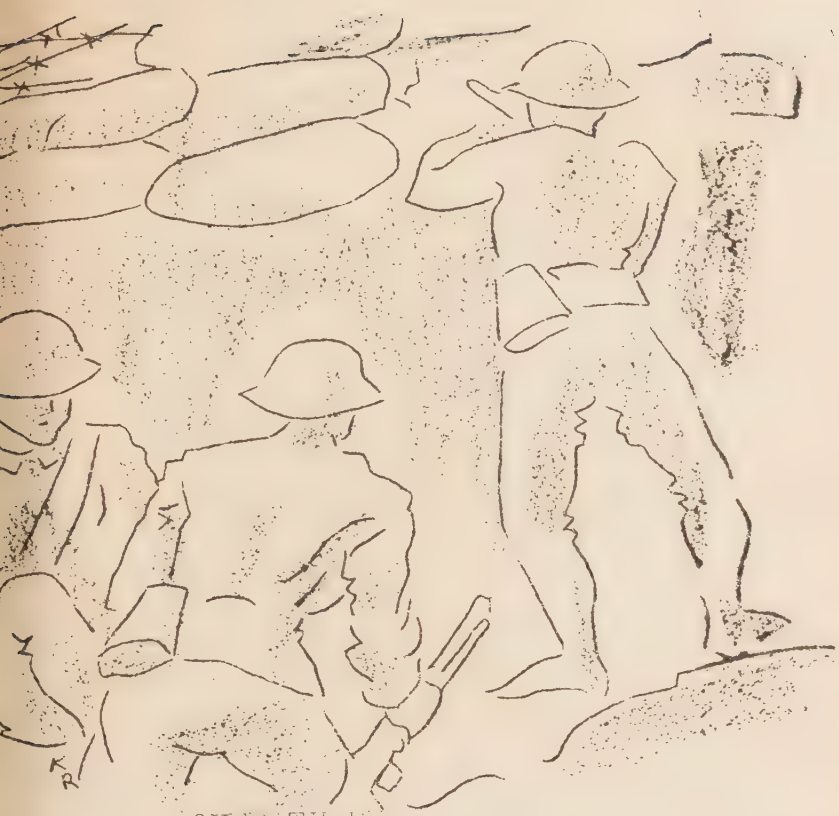
O dictator, O dictator
Each dictator, fierce and huge
Though you scowl much,
And you howl much
We will never be your stooge.

2.
Wars are planned, sir, on demand, sir,
By the wizards of finance;
Since wars oughter, by the slaughter
Line the pockets of their pants.

3.
Each dictator, boastful prater,
Is a puppet moved by strings
As he prances, and he dances;
Others call the tune he sings.

4.
Little fellow (never yellow
When you fight the wars he makes)
Why so fearful and tearful
In defending your own stakes?

5.
Just refuse to, as you used to,
Fight for this or fight for that
Pull your prop, sir, and the top, sir,
Of dictator will fall flat.



OVER THERE

Over there, over there,
ou were born to be killed over there.
It's your patriotic duty
To love each cootie,
hat bites you when you're lying there.
Be a man, Join the band,
ig those cold pork and beans from a can.
Be a hero, your pulse at zero;
But don't ask for a job
When it's over, over there!

- - J ffrey Campbell

"ENLIST" SONG

(Tune: Marching Through Georgia)

Come on all you patriots,
And join the D. A. R.
Shame those dirty pacifists
Who will not go to war.
You must protect the dollars and co
Both here and way afar.
Hurrah for the army and navy.

Hurrah, Hurrah!
For the s-sh, white, and blue
Hurrah, Hurrah!
For the s-sh, white, and blue

Join the band, and you will be
A great big herb, too!
Enlist in the army and navy.

- - Mary Morrisett

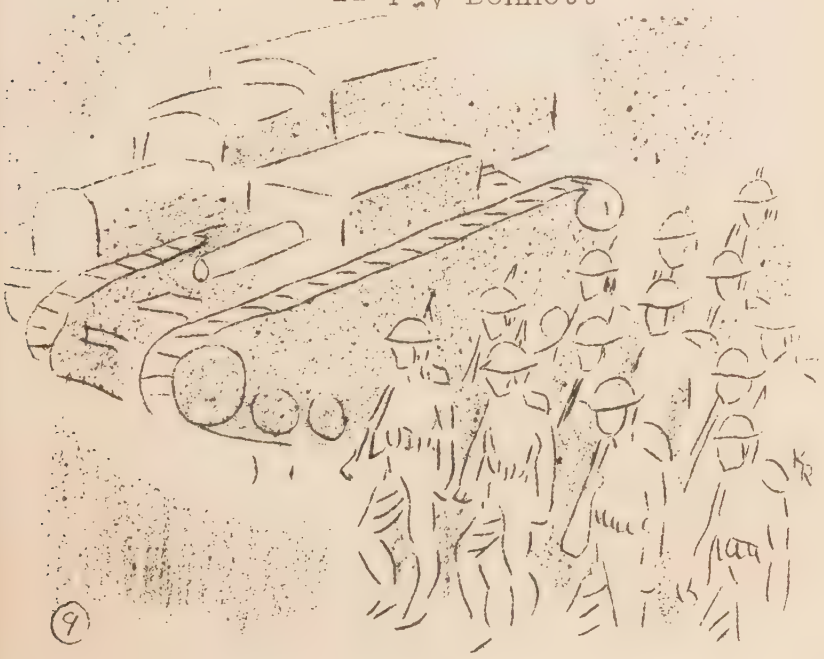
PEACE SONG OF THE PEOPLE

(Tune: The Vagabond Song)

War is coming nearer
M-day plans grow clearer
Nations rushing to their fall
But the people waken
From their slumber shaken
Join their ranks and heed the call.

Onward! Onward!
One united throng.
Forward! Forward!
Raise the people's song!
Stop the mad war-breeders!
Don't be cannon-feeders!
Peace and Freedom will prevail.

-- Fay Bennett



STUDENT SWING

(Tune: Organ Grinders Swing)

We are students working for peace;
All our efforts never shall cease;
Flgs of all nations now unfurled
As we try to build a new world.
Strive on, strive on;
Drive on, drive on.

Up in heaven, munitions aren't sold,
But here on earth, the racket is bold;
They tell us we have to go
Kill fellow men whether friend or foe.
Strive on, strive on;
Drive on, drive on.

Now propaganda isn't nice,
But it brings in profit in a great
big slice.
It takes strength and manly size
To resist that pack of lies.
Strive on, strive on;
Drive on, drive on.

Happiness, equality,
That is what we hope to see.
They can't fool us - - we're not so dumb,
Life's worth living and a lot of fun.
Strive on, strive on;
Drive on, drive on.

- - Bill Hare,
California

MEN OF THE SOIL
(Tune: ~~in Rebel Song Book~~)

Men of the soil!
We have labored unending,
We have fed the world
Upon the grain that we have grown.
Now that the star
Of the new day ascending;
Giants of the earth,
At last we rise to claim our own.

Justice throughout the land,
Happiness as we have planned
Who is there, denies our right
To reap where we have sown?

Men of the soil!
Now the torch we have lighted,
Kindles fire in every land
Where rings the Harvest song!
Shoulder to shoulder
In courage united!
From every race we come
To join the tiller's mighty throng.

Earth ne'er shall eat again
Bread gained through blood of men.
We will never stop until
The sons of men are free!

MY COUNTRY IS THE WORLD

(Tune: America)

My country is the world;
My flag, with stars impearled
Fills all the skies.
All the round earth I claim;
People of every name
And all inspiring fame
My heart would prize.

Mine are all lands and seas,
All flowers, shrubs and trees,
All life's design.
My heart within me thrills
For all uplifting hills,
And for all streams and rills;
This world is mine.

And all men are my kin
Since ever man has been,
Blood of my blood.
I glory in the grace
And strength of every race
And joy of every trace
Of brotherhood.

The days of pack and clan
Shall yield to love of man,
When, war flags furled,
We shall be done with hate,
And strife of state with state;
When man with man shall mate
O'er all the world.

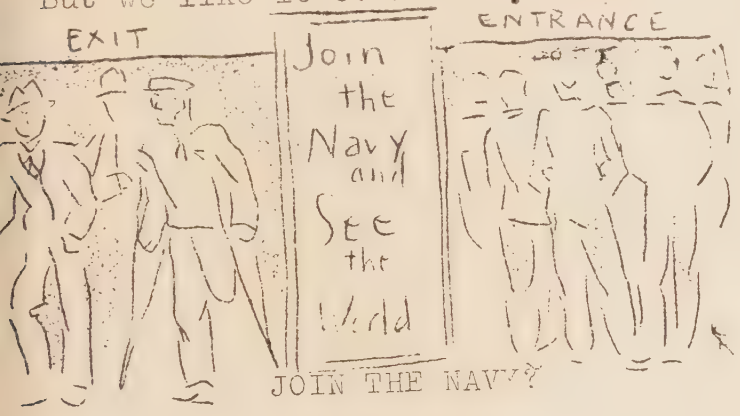
- - Farmers Union Songbook

(13)

ENGLAND, ENGLAND

To: Reuben, Reuben by Virginia Merrill

England, England tho we're cousins
Don't expect we'll volunteer.
You've got cousins by the dozens,
But we like it over here.



JOIN THE NAVY?

To: Yankee Doodle

Join the navy - see the world
Before it's blown to pieces
Uncle Sam needs men to guard
His nephews and his nieces.
Join the navy - see the world
While you're young and healthy
Financiers will praise you but
They'll stay home fat and wealthy.

By Virginia Merrill

(14)

PEACE-LOVING AMERICA

(Tune: The Man on the Flying Trapeze)

There is an old fellow
We all know so well,
He takes earth's fair cities
And turns them to hell,
He leaves all our homes
And fields covered with gore,
And this is the guy we call War.
Of course it might be a lot nicer
To dwell all together in peace,
But there always have been wars
And so we are sure
That wars cannot possibly cease.

Chorus:
Peace work is silly, and we are all scared,
For we'll be invaded if we're not prepared;
And peace work is futile,
As we've said before:
You never can hope to stop war.

Hurrah for the navy that's second to none,
And bigger than all the rest rolled into one
With such an armada, no nation will dare
Interfere with our rights anywhere.
But still they might come and attack us
For our blood they are greatly athirst--
So just for the extra protection,
Let's go over there and strike first.

(Chorus)

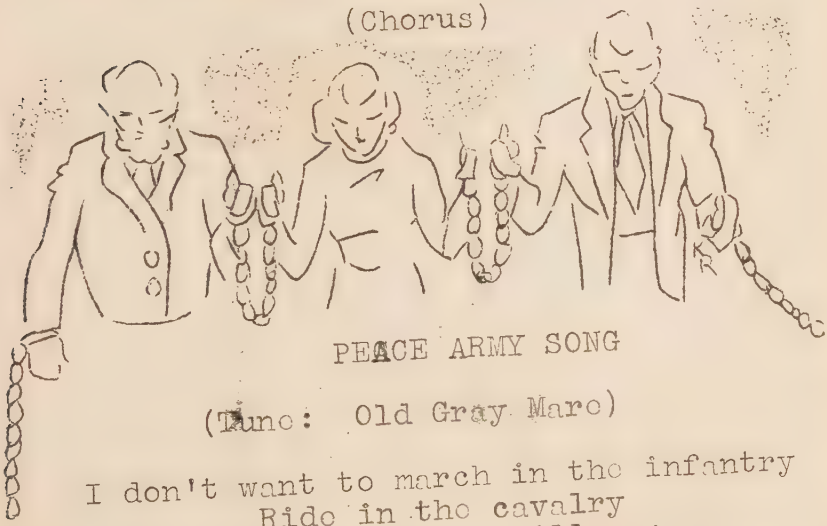
Oh, we're the best

PEACE-LOVING AMERICA (cont)

Oh, we're the best people
Upon the green earth
We're proud of the rich and strong
Land of our birth.

We're destined to triumph
So we might as well
Just blast all the others to hell.
They are so lazy and stupid,
And greed inheres in their race,
And so we must starve them and shoot them
Till we banish them from the earth's face.

(Chorus)



PEACE ARMY SONG

(Tune: Old Gray Mare)

I don't want to march in the infantry
Ride in the cavalry
Shoot in the artillery;
I don't want to fly o'er the "enemy"
For I'm in the Peace Army.

(Chorus)
For I'm in the Peace Army, (etc.)

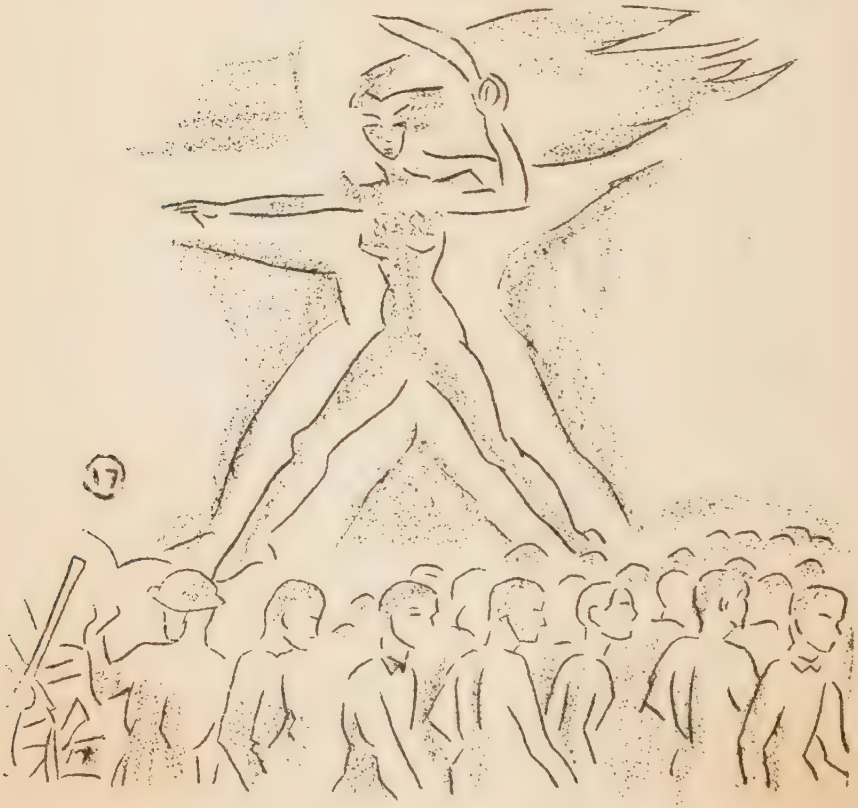
--author unknown

THE CHALLENGE OF YOUTH

(Tune: in the Rebel Song Book)

They're all prepared to start the slaughter,
The men who make the guns and gas.
Are you prepared to fight for "glory",
And for the profits of their class?
Then shout defiance to jingoes,
Youth's challenge must be hurled:

"We'll fight no more for imperialists;
We will strike for a brave new world.
We'll fight no more for imperialists;
We will strike for a brave new world."



NO MORE WAR

(Tune: in the Rebel Song Book)

No more shall we fight their battles
No more shall we go to war.
Oh, let the high and mighty
Slaughter one another
We will fight their wars no more!
No More War! (shout)

No more shall we make munitions,
No more guns and poison gas,
Oh, let the high and mighty
Slaughter one another!
No more war for the working class!
No More War! (shout)

No more shall we shout their slogans,
No more; now that we're awake
Oh - - let the high and mighty
Slaughter one another!
We'll not put our lives at stake.
No More War! (shout)

No more shall we serve as targets
No more slay our fellow men.
Oh--let the high and mighty
Slaughter one another!
We'll not wage their war again.
No More War! (shout)

THE BONNY SONG

(Tune: My Bonny)

They're building big ships for the navy,
To send college boys over sea;
The big shots that build them can sail them
Let those guys get seasick, not me.

Chorus:

Vote down, vote down,
Vote down the big navy bill, vote down
Vote down, vote down,
Oh, vote down the big navy bill!

(only girls sing)

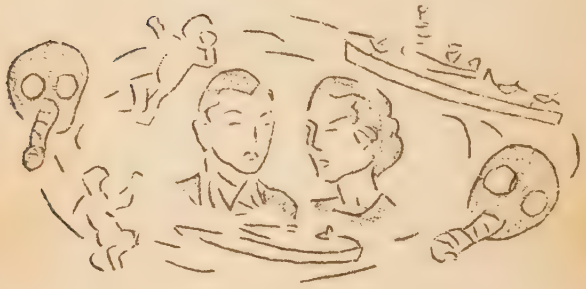
They're building gasmasks for the babi
Gunfodder for wars yet to be
If it's straight from the cradles totrenche
Let them have the babies, not me.

Chorus:

The state hands out free education,
Both culture and ROTC;
They build up our brains to be blown out
Which does not seem cricket to me.

Chorus

--Bill Bret, Antioch Colleg



APPENDIX III

PEACE PERIODICALS

"Consumers' Cooperation", Monthly, $1.00 per year. The Cooperative League of the United States of America, 167 West 12th St, New York.

"Fellowship", Monthly, except July and August, $1.00 per year, Fellowship of Reconciliation, 2929 Broadway, New York.

"Foreign Policy Reports and Bulletins", Semi-monthly, 25¢ each or $5.00 per year and "Weekly Bulletins", $1.00 per year. Foreign Policy Association, 8 West 40th St., New York.

"Information Service", Weekly, $2.00. Department of Research and Education, Federal Council of Churches of Christ in America, 297 4th Ave., New York.

"International Problems in the Month Series", 10¢ each. American Association of University Women, 1634 I St., N.W., Washington.

"News Bulletin", Monthly, 35¢ per year. Youth Committee Against War, 22 East 17th St., New York.

"News Letter on International Relations", (free). Foreign Missions Conference, 156 5th Avenue.

"News Letter", (Monthly Service for Members). World Alliance of International Friendship Through the Churches and the Church Peace Union, 70 5th Ave., New York.

"No frontier News Service", Bi-weekly, $2.00 per year for those interested in confidential information in the preparation of sermons etc. For News Papers the charge varies with its circulation. Order from Camille Fortune, American Friends Service Committee, 20 South 12th St., Philadelphia.

"Peace Action", 50¢ per year and "Bulletin on Current Films", (free), National Council for the Prevention of War, 532 17th St., N.W., Washington.

"Peaceway Forum", Quarterly, (fee not known), World Peaceways, Inc., 103 Park Ave., New York.

"Social Action", Monthly, excepting July and August, $1.00 per year. Council of Social Action of Congregational and Christian Churches, 289 4th Ave., New York.

"Social Action Digest", Monthly, (fee not known), American Unitarian Association, 25 Beacon St., Boston.

"Student Digest", Monthly, $1.00 per year, Student Peace Service, American Friends Service Committee, 20 South 12th St., Philadelphia.

"The Union Signal", Weekly, $1.00 per year. The National Woman's Christian Temperance Union, Evanston, Ill.

"War Resister", Quarterly, $1.00 per year. War Resisters League, 171 West 12th St., New York.

"Washington Information Service" and "Geneva Information Service", 24 issues per year, $2.00 per year. National Peace Conference, West 40th St., New York.

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